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N<sup>A</sup> P<sup>T</sup> VIJNANA,  
OR  
**AN EXPOSITION OF THE PULSE.**

BY  
THE RENOWNED PHYSICIAN-SAGE, SAN-  
SEN, AND THE CELEBRATED  
SAGE, KANADA.

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**TRANSLATED INTO ENGLISH**  
FROM  
THE ORIGINAL SANSKRIT  
BY  
**KAVIRAJ DHURMO DASS SEN GUPTA,**  
EDITOR OF THE ASHTANGA HRIDAY,  
CHARAKSAMHITA, AND HINDU PATHOLOGY, ETC.

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## PREFACE.

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The *Nāri Vijnāna*, or the Science of the Pulse, by the celebrated physician-sage of India is one of the gems of the Sanskrit Medical literature of the Hindus. Among the triumphs of the Hindu intellect and research must be reckoned this interesting treatise, which sheds a flood of light on the difficult and abstruse subject of the Human Pulse. The superstructure of the Science of Medicine is raised upon a knowledge of the Pulse as indicating health and disease. The perfection to which the ancient Hindus had carried this important branch of the healing art, is marvellous. The Hindu physicians, by noting the condition of a patient's Pulse, can predict the day,—nay, the very hour when he shall expire,—whether a patient will be cured or not, and other things of a like nature.

The present Hindu physicians affirm that the labors of their predecessors were aided and facilitated by the light of Yoga. In stating that the human system contains three and half *kotis* of blood-tubes, the commentator of our author reasonably remarks that this item of knowledge could not be attained by any other means than clairvoyance. The accuracy with which predic-

tions of death are made, seems to confirm one in this opinion, unsound as that may appear to the positive intellect of Europe.

The conception of a World-Literature first promulgated to the European public by the Philosopher-Poet of the century—Goethe—is one, the significance of which it is not easy to exaggerate. When the literature of each nation, retaining its peculiar character and idiosyncrasies, embodies and embosoms the literature of all other nations of the globe, the progress of humanity will attain a mighty access of vigor and velocity commensurate with the supreme importance of the cause of civilization. In this light, the labors of all those that are engaged in rendering Sanskrit works into English, attain immense value. The fusing of Western and Eastern thought, of realism and idealism, of utility and sentiment, of practical sense and poetry, is fraught with mighty consequences—may, almost be designated the Intellectual Millennium of the world.

I venture to place this shining light of literature before the English-speaking public. The bushel is taken from the light and it is placed on a hill-top, in order that all may be gladdened with its beneficent beams. English is the tongue of a sovereign on whose dominions the world-circumambulating Sun never sets; and it behoves every one interested in the progress of humanity to

spend himself in placing the precious gems of Sanskrit lore before the eyes of the English-speaking public, so that the wisdom of the East fusing itself with and supplementing that of the West, the progress of our species may be accelerated all the more vigorously.

How far I have succeeded in my endeavours, it is not for me to judge. Suffice it to say that if I meet with the encouragement of the general public as regards this virgin English publication of mine, I shall put forth successive efforts in this direction.

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*Simla, Calcutta.*

Dharma Dass Sen Gupta,  
KAVIRAJ.



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OR

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OR

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BY

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# NARI VIJNANA,

OR

# AN EXPOSITION OF THE PULSE.

## CHAPTER I.

### SALUTATION TO GANESA. (1)

नमो गणेशाय ।

शिवं प्रणम्य सशिवं शिवदं शिवकीर्तनम् ।

गुणातीतं गुणमयं व्यक्तसव्यक्तमव्ययम् ॥ १ ॥

सानन्दकविराजत्य सुहृदः प्रियकाम्यया ।

नाडीप्रकाशं तनुते सेनः श्रीयुतशङ्करः ॥ २ ॥

Bowing down to Siva (2) together with Sivā ;  
bestower of welfare ; unfolding the means of  
emancipation ; transcending the qualities (3) yet

---

(1) Ganesa, son to Siva, is the deity that brings auspiciousness to every undertaking, and as such is generally invoked first by authors.

(2) ‘Cure should be asked of the Sun, wealth of Fire, knowledge of Sankara, and emancipation of Janārddana.’

(3) *viz.*, Goodness, Passion, and Foulness. It is not easy to make European readers comprehend the peculiarly Hindu conception of these three qualities. Students desirous of an acquaintance with them, are referred to the English version of the Sāṅkhya Philosophy published under the auspices of the Theosophical Society, as also to Davis’ *Philosophy of the Hindus*.

having them ; conditioned and unconditioned ; (1) and undeteriorating, the auspicious Sankara Sena, wishing well to his friend, the physician, (2) Sānanda, (3) composes this Exposition of the Pulse. I-2.

फलसाह ।

यद्यस्ति वातादिरुजां दुष्टत्सा  
साधादि-विज्ञान-विशेष-लिप्सा ।  
यशोजिवद्वापयशोजिहासा  
तदादुधैरत्वतिविधेया ॥ ३ ॥

If learned people wish to acquire a knowledge of ailments springing from (morbid) (4) air and the rest, desire to get well acquainted with curable

(1) *i. e.* existing *absolutely* before creation. ‘The Soul or this Sole One verily existed at the beginning.’ *Sruti*.

‘The Cause of all beings, without cause, manifested by Goodness, Passion and Dullness, having eight forms, the Cause of the generation of this entire universe, named *avyakta*. It alone is the abode of all souls, as the Ocean is the receptacle of all waters’. *Susruta*.

(2) ‘A physician is named *Kavirāja*, prince of poets, by reason of his being a congerie of the noblest qualities.’—*Commentator*.

(3) Another reading is *Sānandam-gladly*. Then the name of the ‘friend’ of our author must remain unknown.

(4) Air, Bile, Phlegm. Combination of any two or all three in a morbid condition.

and other (1) diseases, seek celebrity and shun censure, they should lend attention to what is said here 3.

अथ नाडीचक्रमाह ।

सार्वविकोद्योनाडप्रोहि स्थूलाः स्त्रज्जात्त्र देहिनाम् ।  
 नाभिकन्दनिवज्ञास्ता स्तिर्यगूड्युमधः स्थिताः ॥ ४ ॥  
 द्वासप्ति-सहस्रान्तु तासां स्थूलाः प्रकीर्तिताः ।  
 देहे धमन्यो धन्यास्ताः पञ्चन्द्रिय-गुणावहाः ॥ ५ ॥  
 तासां स्त्रज्जात्त्र शुभिराणि शतानि सप्त  
 स्थुत्तानि यैरसङ्गदचरसं वह्निः ।  
 आयाथते वपुरिदं हि वृणामनीषां  
 अम्भः स्ववज्ञिरिव सिन्धुशतैः सप्तदशः ॥ ६ ॥

System of blood-vessels.

Corporal beings have three and half *Kotis* of blood-tubes, gross and fine. They are fastened at the navel as at a root, and some are set obliquely, some upwards and some downwards. 4.

Of these, seventy-two thousand are described as gross. Those that conduct the qualities (respectively) of the five organs (of sense) in the body, (2) are superior. 5.

(1) *i. e.* incurable diseases, or those curable with difficulty.

(2) 'Those that in the body conduct the qualities (respectively), *viz.*, form, taste, sound, smell, and touch, of the five organs, *viz.*, the eye, the ear, the nose, the tongue, and the skin, are superior.'

These (1) have seven hundred minute pores. These, continually carrying the essence of edibles, nourish the system of man, even as hundreds of streams replenish the ocean with water. 6.

(1) 'There are seven hundred gross blood-tubes. Their ramifications resemble the foliage of trees.' The principal tubes are forty. The blood-tubes are numbered three *kotis* and a half on account their being joined to the pores of the skin. Anent each of them being fastened to every pore, Susruta says, 'Their mouths are bound to the pores.' As for what is said in *Sivasanhita*,—'In the inside of men there are three lacs and a half of blood-tubes', it is intended to notice only the more prominent ones. That mention has been made of three *kotis* and a half of blood-tubes is not absurd, as this number has been arrived at by the spiritual sight. In order that persons enquiring about the means of healing wounds, may not be disappointed, having regard to the number of blood-tubes with their branches and ramifications, it is said, "They are countless." It is also said, "The lord resident in the body is incapable of being seen by the eye. He is seen by the eye of cognition and the eye-sight of asceticism." "Those blood-vessels that are in the bodies of corporal beings, bound at the navel, branch around. The lives of creatures are at their navels, and life depends upon the navel (for its existence). The navel is covered with blood-tubes."

Susruta.

By 'These' we should understand *seven hundred* only of the two and seventy thousand blood-tubes enumerated above. This is inferable alike from the opinion of Susruta and the following *Sloka* :—*Sirā sata saptakena*—*seven hundred blood-tubes etc.*

आपादतः प्रततगावस्थेषमेषा  
 मासस्तकादपि च नाभिपुरःस्थितेन ।  
 एतन्मुद्भूत इव चम्बचयेन नद्धु  
 कायं वृणामिह शिराश्वतसप्तकेन ॥ ७ ॥

As a drum (1) is bound with leather-strings, in this world the bodies of men are entirely covered from head to foot with these seven hundred blood-tubes, bound in front of the navel. 7.

Susruta says: ‘There are seven hundred blood-tubes. Even as a field is watered by streams, this body (of ours) is sustained by these, performing the functions of contracting, dilating, &c.

‘Even as a bark, having its ribs kept fast with many bonds, launched on deep waters, is competent to bear heavy loads, so man, having his joints bound with tendons, is capable of standing wear and tear.’ *Bhavamisra*.

(1) *Mridanga*—drum. *Mrit*—earth, *anga*—body. Anciently and in some cases now, our drums were and are made of clay burnt.

“The navel-ring is the root of all the blood-tubes that course through the frame.” *Raja Mārtanda* in *Pātan-jali*.

*Susruta* says,—“The blood-vessels root at the navel. Therefrom they course upwards, downwards and obliquely.”

Regarding the navel-root, the *Gaduda Swarodaya* says,—“The sprouts that shoot from under the navel.”

It is said in *Susruta*,—‘Of these blood-tubes springing from the navel, ten course upwards, ten downwards, and four obliquely,—the ten coursing upwards, performing the

सप्तशतानां मध्ये चतुरधिका विंशतिः स्फुटाः तासामेकैव  
परीक्षणीया, या दक्षिणकरचरण विन्यस्ता । चतुरधिकेति  
प्रस्तुतत्वात् तदुक्तं “तिर्यक्कूमर्देहिनां नाभिदेशे, वामे वक्त्रं  
तख्य पुच्छञ्च याम्ये । जड्बागे हस्तपादौच वामौ, तस्याधस्तात्  
संस्थितौ दक्षिणौ तौ ॥ वक्त्रे नाडीद्वयं तख्य पुच्छे नाडीद्वयं तथा ।  
पञ्च पञ्च करे पादे वामदक्षिणभागयोः” ॥

Of the seven hundred, four and twenty are perceptible ; and of these (twenty), one, forsooth, should be examined, namely, that which is set in the right leg and arm. ‘Four and twenty’ is said in accordance with what is said :—‘In the navel of corporal beings there is a tortoise (1) placed obliquely. Its mouth is at the left, its tail at the right. Its left hand and foot are cast upwards, and its right hand and foot are placed downwards. There are two pulses at its mouth, and two at its tail.

functions of hearing, touching, seeing, tasting, smelling, breathing, (2) yawning, feeling sorrow, (2) speaking, weeping, and other particular acts, maintain the body. Those about the heart spring in three divisions, numbering thirty. Those bearing in several couples Air, Bile, Phlegm, blood and the humours, are ten. Sound, form, taste, and smell are perceived by eight. By two is speaking performed. By two are loud sounds produced. Two serve the process of sleep. Two serve the purpose of waking. Two bear tears. Two course in the breasts of females, and the rest carry semen from the paps of males. (2) Thus is the number thirty (reached).’

(1) i.e. something resembling a tortoise.

There are five pulses each in its hand and foot at the left and right. (1)

एकेति एकस्था एव पाणिपादमध्यविन्यासात् । दक्षिणेति  
प्राधान्येन पुरुषाश्रयत्वं यदुक्तं “वासे भागे स्त्रिया योज्या,  
नाड़ी पुंसस्तु दक्षिणे । इति प्रोक्तो मया देवि, सर्वदेहेषु  
देहिनां” ॥ कूर्मांवस्थिति-भेदेनैव स्त्रीपुंसयो वर्णमदक्षिणतः  
परीक्षा । तथाचोक्तं “स्त्रीणामूड्हूसुखः कूर्मः पुंसांपुनरधोसुखः ।  
अतः कूर्मव्यतिक्रान्तात् सर्वलैष व्यतिक्रमः ॥ लक्ष्यते दक्षिणे पुंसां  
या च नाड़ी विचक्षणैः । कूर्मभेदेन वामानां वासेचैवावलोक्यते” ॥  
नपुंसकस्यतु स्त्रीपुंसयोरन्यतराकारप्रकटतामपेच्य परीक्षा । साम्यन्तु  
नस्यादेव ।

*Eka*—one (pulse)—is mentioned, because a *single* pulse is located in the hand and foot.

*Dakshina*—right (leg)—is said, having regard to the superiority of men over women. It is said, ‘The pulse of a female is set at the left, of a male on the right. This, O Goddess, I have said with reference to the bodies of all corporal beings. On account of the difference of position of the tortoise, a female’s and a male’s pulse are to be examined (respectively) at the left and at the right. (2)

(1) The number of its pulses, therefore, amounts to twenty-four.

(2) ‘The right pulse of a male, and the left one of a female, are respectively to be examined.’

It is also remarked, the tortoise in a woman has its face cast upwards, while that in a man looks down. Therefore all the difference hinges upon the difference of (the position of) the tortoise. 'In consequence of the difference of (the position of) the tortoise, the discerning examine that pulse of the right (hand) of the male that they examine of the left (hand) of a female. As regards a hermaphrodite, (I) its pulse should be examined, having regard to its manifesting the marks of a male or of a female. But the same course cannot be held with respect to each.

छविमस्य तु प्रलतिस्थितामावं । चरणेति दक्षिणस्य वाम-  
यन्त्रिपञ्चात् पार्श्वस्या, वामस्य तु दक्षिणयन्त्रि पञ्चात् पार्श्वस्यैव  
सदुपदेशात् । तेन पादस्थ-पञ्चतः पृथक् द्वयं । करस्था तु वच्यते ।  
प्रायिकञ्चैतत् । तथाच, नाड्ग्रोऽष्टौपाणिपात् करण्डनासोपान्तेषु याः  
स्थिताः । तासु जीवस्य सञ्चारं प्रवल्नेन निवोधयेत् ॥ तथा,  
आगन्तुकं ज्वरं तृष्णा मायासं मैयुनक्रमं । भयं शोकञ्च कोपञ्च  
करण्डनाङ्गी निदर्शयेत् ॥ मरणं जीवनं कामं करण्डरोगं शिरो-  
रुजां । अवणाननजान् रोगान् नासानाङ्गी निदर्शयेत् ॥

(I) If a hermaphrodite is of a masculine nature, his right pulse, if of a feminine nature, her left pulse, is to be examined. 'As respects a eunuch, his pulse should be examined, having regard to his nature.'—This remark of the commentator reads like a riddle.—T.

"Some, however, say that one should examine the left pulse of a hermaphrodite." Commentator.

चरमक्षणे रोगविशेषे वैशेषिकनेत्र । अन्यैरप्युक्तं—“पाणिपात्  
कण्ठनासाक्षिकर्णजिह्वान्तभेदुगाः । वामदक्षिणतो लक्ष्याः पोङ्गश्  
प्राणबोधने ॥ तस्यात् सव्येन इत्यादि वक्ष्यमाणहेतुसुदायार्थं  
मासामवेक्षणं” ॥

As regards a eunuch, one should examine his pulse, having regard to his nature. (1)

*Charana*—Foot. etc. A person should, in consonance with wise injunctions, examine the Pulse passing behind the left joint of one's right foot, and that passing behind the right joint of one's left foot. For this (reason), this (Pulse) is different from the five others passing along the foot. I shall speak of the Pulse set in the hand. (2)

परीक्षाप्रकारमाह ।

सव्येन रोगधृतिकूर्परभागभाजा  
पीडग्राय दक्षिणकराङ्गलिकात्रयेण ।

(1) The inference is that the left Pulse of a female and the right of a male are one and the same. The difference of their locality is attributable to the difference of the position of the tortoise in the male and the female.—T.

(2) This is the one generally examined. Still in the eight Pulses set in the hands, the feet, the (two) sides of the throat and of the nose, should the course of vitality be carefully tested. The Pulse about the throat indicates approaching fever, thirst, fatigue, approaching Paphian encounter, fright, grief, and wrath. The nasal Pulse indicates death, life, sexual urgency, and any disease of the throat, head, ear, or mouth.

ब्रह्मङ्गुष्ठमूलमधिपञ्चिमभागमध्ये

नाडी प्रभञ्जनगतिः सततं परीच्या ॥ ८ ॥

सव्येन करेण, रोगधृतिः गदधारणस्थान मित्यापीड़ने हेतुः ।  
रोगाणां वातादि-पिशुनवायूनां धारणं यथा स्थात् तथा आपीडेत्रति  
कश्चित् । परमार्थतस्तु साचिधृति इतिपाठः प्राचीनसम्भायसिद्धः ।  
तेन तिर्थक् करधारण सुप्रदृते । भाग इति सम्भूदित कफोणि-

## THE MODE OF EXAMINING THE PULSE.

Pressing with his left (hand) placed at the disease-bearing locality of the elbow, and with the three fingers of his right hand placed at the spot behind the thumb, should (the physician) always examine the Air-coursing (1) Pulse. (2)

(1) Owing to the lameness of both Bile and Phlegm, Air embodies in itself their motions as well,—for it has been said, ‘Bile is lame, Phlegm is lame, lame are also the impure elements. Even as clouds pour down rain wherever the wind drifts them, (Bile and Phlegm) course wherever Air bears them.’ The Pulse should always be felt to ascertain the approach of a coming malady.

(2) With regard to the final share in particular ailments, others have also stated that particular Pulses are to be examined. ‘In order to a knowledge of vitality, the sixteen Pulses passing the hands, the feet, the throat, the nose, the eyes, the ears, the tip of the tongue, and the penis, should be examined.’ Therefore the mode of examining these is given with reasons in the *sloka* beginning with *savya* (given below).

परं । भाजेति परीक्षाकाले इपि तत्रैव हस्तस्थितये । आपीडेत्रति  
अर्थात् नाड़ौं, एतच्चापीड़नं वातादिपौष्टिपर्यवोधनाय । अथेत्या-  
पीड़नानन्तरं । नहुं परीक्षाकाले इपि आपीड़नस्थितिः । दक्षि-  
णेति प्रायिकं, स्वपरीक्षायामन्यथात्वात् । लयेणेति योग्यतया  
तज्जनीमध्यमानाभिकाग्यहणं । पश्चिमेत्यङ्गस्थाधोभागः ।

*Savyena* etc—with the left hand etc. The reason of pressing the elbow is embodied in ‘*roga-dhriti*—locality of the ailment. Some explain *roga-dhriti*, locality of the vitiated humours, Air, &c.

*Sachi-dhriti* is the reading of an older authority. This would indicate that the hand should be held bent (upwards). *Bhaga*—the part just behind the raised elbow. *Bhaga* indicates that the hand (of the physician) should remain there also at the time of examination. *Apidya*—pressing i. e. the Pulse. This pressing is in order to a knowledge of the succession of Air &c. *Atha*—after pressing (the patient’s Pulse behind the thumb); but the pressure must not remain at the time of examination. *Dakshina*—right hand, refers to the fact that it is generally the case with the physician to examine the Pulse with his right hand, the exception being when he examines his own Pulse. *Trayena*—three combined—means that the fore-finger, the middle-finger and the ring-finger should touch the parts which they are respectively fitted to. *Paschima*—the part behind the thumb.

मूलेति चुद्रव्यन्धिप्रान्तभागसारम्य । मध्य इति अङ्गुलिद्वयपरिमितमूले । तदुक्तं अङ्गुष्ठस्य तु भूले या धमनी जीवसाक्षिणी । तस्या गतिवशात् विद्यात् सुखं इखञ्च देहिनाम् ॥ तथा—

हस्तयोश्च प्रकोष्ठाले मणिवन्धेऽङ्गुलिद्वयं । पादयोनांडिकास्थानं गुल्फस्याधोऽङ्गुलिद्वयम् ॥ कर्णमूलेऽङ्गुलिद्वन्द्वं नासामूलेऽङ्गुलिद्वयम् । एवमप्यङ्गुलिद्वन्द्वमग्रतः कर्णरन्ध्रयोः ॥ अङ्गुलिरेकयवः कणिशशाली । उक्तञ्च “सकणिश यव एक स्तत्प्रमाणाङ्गुलिः स्यात् । तदुभयमितसङ्गन्येव नाडीप्रचारः । न भवति यदि तस्मिन् गेहिनी गेहस्थे कथमिव गटहमेधी तव जीवस्तदा स्यात् ॥” प्रभञ्जनस्य गति र्यन्वेति नाडग्रन्तरनिरासः ।

*Mulam*—beginning from the edge of the wrist, *Madhya*—the part behind the thumb measuring two *angulis*. It is said,—‘From the course of the blood-tube placed at the root of the thumb bearing witness to life, one should attain a knowledge of the happiness or the misery of corporal beings.’ Further : ‘The locality of the Pulse is the space of two *angulis* behind the two wrists of the hands, two *angulis* behind the ancles of the feet, two *angulis* under the nose, and two *angulis* at the roots of the ears.’ (1) An *anguli* is a grain of barley with the spike. It is said, ‘A grain of barley with the ear is the measure of an *anguli*. In both these *angulis* the Pulse ranges as in a residence. As

(1) The breadth of a grain of barley together with the ear must here be understood.

when the good-wife is not in a house, where is the goodman? So without the Pulse, where is the living being?

सततमिति सुस्थदशाया सपि । तदुक्तं “भाविरोगावबोधाय सुस्थ-  
नाडीपरीक्षण” । अन्यवापि, “स्थर्शनादिभि रभ्यासात् नाडीज्ञो  
जायते चिपक् । तस्मात् परामृशेन्नाडी स्वस्थानामपि देहिनां ॥  
परीक्षाच, स्थर्शनात् पीड़नात् धातात् वेधनात् मर्हनादपि ।  
तासु जीवस्य सञ्चारं प्रयत्नेन विशेषयेत्” ॥ अपिना स्वेदात्  
दाहाच्च इत्यर्थः । बङ्गक्षणवलंवद्वलिष्ठाङ्गुलिक्षेपादिना वेदना-  
जननयत्नः पीड़नं, मर्हनन्तु न तथेति लघूपायपश्चाद् गुरुपायव्यव-  
स्थेति क्रमो नापेक्षितः ।

*Prabhanjanagati*—through which Air courses. This implies disregard of the other (humours) of the Pulse. *Satata*—always, i. e. even when a person is in health. It is said: ‘A healthy Pulse is to be examined in order to the ascertainment of impending illness.’ At another place: ‘A physician acquires an acquaintance with the Pulse by habitually feeling it. Therefore should he examine the Pulse even of the healthy’. The examination should be made in these ways: ‘One should carefully ascertain the course of vitality by touching hurting, striking, piercing, squeezing (the Pulse). By *api* is to be understood. ‘By sweating and burning as well.’ But it is [not to be understood that the more powerful means should be resorted to after,

the weaker ones. *Pirana*—hurting—means ‘striking for long with the stronger fingers and so producing pain’. Not so *marddana*.

### परीक्षणीय भाव ।

बातं पित्तं कफं इन्द्रं सन्निपातं तथैवच ।

साध्यासाध्यविवेकञ्च सर्वं नाड़ी प्रकाशयेत् ॥ ६ ॥

सन्निपातं विदोषजनिति साजान्यतः । साध्यासाध्यमिति  
विशेषतश्च इत्यर्थः । सर्वमित्येत दन्तञ्च रोगादिकं इत्युपसंहारः ।  
इति शङ्कर सेन छत्रौ नाड़ी प्रकाशे  
प्रथमोद्योतः ।

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The Pulse discovers Air, Bile, Phlegm, or the morbid condition of all the three combined; the knowledge of curability or incurability, and everything.

*Sannipata*—generally the three morbid humours combined. *Sadhyasadhyam*—curability or incurability in particular. *Sarvam*—everything i. e. these and other diseases. This is the conclusion. 9

## CHAPTER II.

च्यथ नाड़ी-विज्ञान-समय-माह ।

प्रातः कृतसमाचारः कृताचारपरिग्रहं ।

सुखासीनः सुखासीनं परीक्षार्थसुपाचरेत् ॥ १ ॥

प्रातरिति प्रायिकं, सध्याङ्के उष्णतान्वितेत्याङ्गक्तेः ।

Having finished his morning (6) acts and observances, and being seated at his ease, (the physician) should examine (the patient), after he also has finished his own morning acts and seated himself comfortably. 1.

*Prate-morning*—implies that the Pulse should be examined generally in the morning, agreeably to the saying that at mid-day (the Pulse) is affected by heat.

निषिद्धकालमाह ।

तैलाभ्यङ्गे च सुप्ते च तथा च भोजनाल्परे ।

न तथा ज्ञायते नाड़ी यथा दुर्गतमा नदी ॥ २ ॥

तैलेति स्नेहमावोपलक्षणं । सुप्त इति निद्राकाले । भोजनाल्परे, भोजनमध्ये भोजनावसानमावे च तथाचोक्तं “सद्यः स्नातस्य सुक्ताख द्वुतृष्णातपसेविनः । व्यायामक्लालदेहस्य सम्यक् नाड़ी न दुष्यते ॥” सम्बूच्छांदि-क्षणिक-रोगे तु नायं नियमः ।

(6) At noon and in the evening the Pulse, having heat and rapidity of motion—characteristics common in fever—the physician cannot with certainty attain to a knowledge (of the patient's health.)

## INTERDICTED OCCASIONS.

When a person has rubbed his body all over with oil, (1) or is asleep or taking his meal, his Pulse cannot be known, resembling a river working its way with difficulty through impediments. 2

*Taila—oil*—means oil of any kind.

*Bhojanantare*—while taking his meal, and just after doing so. It is also said, ‘The Pulse of one that has just bathed, that has finished his meal, (2) that is hungry or thirsty, that has exposed himself in the sun, or whose body is fatigued by physical exercise, cannot be understood.’

*Samyak—adequately*—implies that in epilepsy brought on by (morbid) Air, and other diseases lasting for a short time, this rule does not hold. 4.

(1) ‘The oil derived from sesame and other oily substances.’ *Bhava Prakasa, Suddhi-tatva dhrita* : ‘When, oil rubbed on the crown of the head, smears the entire body and gratifies the arms with its streams; this is *Abhyanga*. But this is a special application of the term. Here, however, the rubbing all the limbs with oil is intended.

At these times the Pulse cannot be known on account of its then not being in its natural state.

The three *chas* imply the equal importance of the words connected by them.

(2) *Bhuktam—that has fed*—means that has just finished his meal.

अथ वातादि-ख्याव-क्रममाह ।

आदौ च वहते वातो मध्ये पित्तं तथैव च ।

अन्ते च वहते क्षेष्ठा नाड़िकावयलक्षणं ॥ ३ ॥

आदाविति कफोणि-निपीडुन-द्वितीय-क्षणे, नतु तर्जनी-निवेशस्थले, नापि विनिगमना-विरहेण अनामिकार्पणस्थले, स्थानभेदस्य सर्वत्रावक्ष्यमाणत्वात्, वक्ष्यमाणगतिभेदस्य स्थानभेदानुपपत्तेश्च, तथा अनुभवाच्च ।

यत्तु आदौच वहते पित्तं, मध्ये क्षेष्ठा तथैव च । अन्ते प्रभञ्जनोज्ञेयः सर्वशस्त्रविशारदैरिति तदमूलं, पित्तस्य सर्वत्रैव मध्यत्वेनाभिहितत्वात्, खस्यस्य तथा अनुभवाच्च । असाधतायां पूर्वं पित्तगति रित्यस्य लिखितत्वाच्च । सभूलत्वेऽपि असाधतादोषावेशपरं । पित्तकालपरम्बा “यदा यं धातुमाप्नोति” इत्यादुग्रन्तेरिति केचित् । एवच्च, वाताधिका भवेन्नाड़ी मध्ये क्षेष्ठाधिका भवेत् । अन्ते पित्ताधिका नाड़ी सन्निपाते विलक्षणेति यत् तदपि तथैव । आदौ च वहते क्षेष्ठा मध्ये पित्तं तथैव च । अन्ते प्रभञ्जनोज्ञेय इत्यपि यत् पटन्ति तदपि प्रातर्मधग्राङ्गादि परं उक्तायुक्तेः ।

### THE NORMAL CONDITION OF AIR, &c.

In the beginning courses Air, in the middle Bile in the same way, and last Phlegm. — These are the three characteristics of the Pulse. 3.

*Adau* means the next moment after pressing the elbow, but not the place where the fore-finger

is placed, (1) nor, for want of unanimity, the place where the ring-finger is placed. (This is inferable) from (the fact) that nowhere is difference of locality mentioned, that in what has been said with reference to the difference of the motions (of the Pulse), nothing has been asserted as to difference of place; and this conclusion is also arrived at on grounds of probability. 6.

As for (the saying), 'First courses Bile, and in the middle Phlegm, and Air must be understood to course last by those accomplished in all branches of learning,' this is baseless, because Bile is everywhere said to be in *the middle*; and this also appears from the examination of the (Pulse of the) healthy; as also from the fact that in incurable cases, Bile courses *first*. If the theory

(1) The Bhava Prakasa says, 'In excess of Air, the Pulse is known beneath the fore-finger, in Bile under the middle finger, and Phlegm is felt by the ring-finger.' But this does not appear reasonable all round. Inasmuch as the (reality of the) difference of locality is not advanced by any other, the revered Sankara says,—'Nowhere is the difference of locality insisted on.' The fact is that in order to the easy comprehension of his disciples, the revered Bhava Misra has brought forth the doctrine of difference of locality agreeably to the Logic of *Arundhati Darśana*. How else could the same Bhava Misra agree to this, '(The Pulse) courses obliquely and slow in excess of Air and Phlegm' Therefore it is improper to make rough reflections on the elders.'

be granted, then all cases come under the category of the incurable. Some assert that Bile courses first (in time), in consonance with the saying, 'That which is in any particular humour &c.' Further : '(First) the Pulse courses with excess of Air, in the middle it is charged with Phlegm, and at the end it is overladen with Bile. In the morbid condition of the three humours combined, all the three characteristics are present.' This opinion is also like the others. 'First courses Phlegm, and in the middle Bile in the same way, and Air should be understood as coursing last.' This reading refers to morning, noon, etc., agreeably to the reason already given. (1)

अथ सुस्थिता-ज्ञानार्थमाह ।

"भूलता-गमन-प्राया स्थिता स्वास्थ्यप्रमयीशिरा" ॥ ४ ॥

(1) "With reference to the preponderance of Phlegm, Bile and Air (respectively) in the morning, at noon and in the evening, Susruta has it, 'This [Phlegm] gets predominant in winter from cold, and, in especial, in spring, in the morning and evening, and just after one has taken one's meal. This (Bile) gets powerful in the summer season on account of heat, and specially after cloudiness is cleared up, as well as at mid-day, midnight, and while the food is digesting. This (Air) grows energetic in winter, in cloudy and windy weather; particularly after the perspiration has dried up,—also in the early morning, near the close of day, and just after the food is digested.'

प्रायेति बाह्दल्येन । स्वस्था परितो जाडग्ररहिता । स्वास्थ्यमयी  
सुस्थताव्यज्ञिका । उक्तञ्चान्यत्र “सुखितस्य स्थिरा ज्ञेया तथा वलवती  
मता” । स्थिरा मन्दगमना । वलवती, स्वौल्ये सति जाडग्ररहिता ।  
सुखमालेण पूर्वस्थात् भेदः । तथाच “प्रातः स्निग्धमयी नाडी,  
सधग्राङ्गे चोषणातान्विता । सायाङ्गे धावमाना च चिराद्रोगविवर्जिता ।”  
चिरादिति अतीतानागतयो द्वयोरपुक्तिः । अवान्तरभेदसु स्वल्पकाल-  
बहुकालव्यापकगतिभेदात् । एतच्च पथ्याश्वितानामेव ।

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## CHARACTERISTICS OF HEALTH.

A healthy Pulse has generally the motion of an earthworm, and is free from dullness. ।

*Praya*—in most cases. *Swastha*—free from dullness all around. *Swasthamayi*—betokening health. It is also said elsewhere : ‘The Pulse of a healthy person is perceived as mild-moving and vigorous.’ *Sthira*—mild-moving. *Valavati*—full, yet without dullness. ( The Pulse of ) those living richly differs from that of those mentioned above. It is also remarked : “A Pulse that has long been free from disease, is cool in the morning, heated at mid-day, and rapid towards the evening.” *Chirat*—includes the past as well as the future. If such a movement continues for long, it must be understood that there has been no complaint in the past, nor will there be any in the future (a) for long ; if it continues for a short time, it must be understood that there has

been no illness in the past, nor will there be any in the future, for a short space. Such a Pulse belongs only to those that observe regular regimen.

अथ वातादीनां क्रमेण स्वभावसाह ।

वातात् वक्रगता नाड़ी चपला पित्तवाहिनी ।

स्थिरा ल्लेघवती ज्ञेया मिश्रिते मिश्रिता भवेत् ॥ ५ ॥

वक्रेति वायोस्तिर्थं ग्रन्थनात् तिरोवहन्तीति । चपलेति वज्रेरुद्ध-  
च्चलनात् ऊर्ध्वचञ्चला । स्थिरेति जलस्थ नीचगमनात् अनुलूणा,  
मिश्रिते मिश्रचिङ्गा भवति । तेन द्विदोषजे उभयचिङ्गा, विदोषजे  
सर्वलिङ्गेति ।

चपलता स्थिरतयोः समयमेदेनाविरोधः । तदुक्तं “कदा-  
चिन्मन्दगा नाड़ी कदाचिच्छीब्रगा भवेत्” एवज्ञ दोषादे रसस्थ-  
रूपस्थोक्तत्वात् ।

### THE NATURE OF AIR Etc.

From Air, the Pulse courses obliquely ; when charged with Bile, it is restless ; when overflowing with Phlegm, it is slow ; and when there is a combination (of any two or all of these humours ), the Pulse is characteristic of that combination. 5.

*Vakra—oblique.* In consequence of Air coursing obliquely, the Pulse (when charged with Air), courses obliquely. *Chapala—restless.* On account of fire flaming upwards, (a Pulse laden with Bile), is restless and moves upwards. *Sthira—slow.* As

water goes downwards, (a Pulse stocked with Phlegm) is mild-moving. When the humours are combined, the combination bears the characters of the several humours entering into it. Therefore in a combination of any two morbid humours, the peculiarities of both, and in that of all the three, those of them all, are present.

Restlessness and slowness, in consequence of each manifesting itself at different times, do not contradict each other. It is said, ‘Sometimes the Pulse moves slow, sometimes it moves swiftly.’ On account also of the humours being morbid, the above statement involves no contradiction.

उक्तवक्रतादिगतिसामान्यस्य क्रमेण विशेषत्वमाह ।

सर्पजलौकादिगतिं, वदन्ति विवृधाः प्रभङ्गनेन नाडौ ।

पित्तेन काक-लावक,-भेकादिगतिं विदुः सुधियः ॥ १५ ॥

राजहंस सयूराणां, पारावत कपोतयोः ।

कुकुटस्य गतिं धन्ते, धमनी कफ-संष्टुता ॥ १६ ॥

आदिना वाते वृच्चिकगति दर्त्तेलायितगतिः । पित्ते काकगतिः,  
सुतगतिः कुलिङ्ग-कलविङ्गादिगतिः । कफे राजहंस-गज वराङ्ग-  
नादिगतिः । चय-प्रकोप प्रशसनदशभेदसूक्ष्म एव । अतस्य “वातेन  
नाडो-स्फुरणं जलौका,-सुजङ्ग-वद् वृच्चिकवच्च तिर्यक् । पित्तेन  
सरण्डूक-कुलिङ्ग-लाव-गति प्रतीतिं द्वरुतेऽथ नाडी” । “सुक्तस्य  
वान्तस्य च मेदुरस्य निद्रारतस्यापि तथा रिरंसोः । कफाकुलस्याति-  
सुख्ने-रतस्य, स्थौल्यं दृधाना शिथिलं प्रयाति इति चयादि-वित्तय-  
धिया रामराजः ।

## SPECIAL CHARACTERISTICS.

Through excess of Air, say the wise, the Pulse has a motion resembling that of a serpent or a leech ; through excess of Bile, the Pulse courses like a crow, a quail or a frog ; and when Phlegm is superabundant, it moves like a swan, a peacock, a pigeon, a *Kapota*, (1) or a cock. 15—16.

In Air, the Pulse has a motion resembling that of a scorpion, and goes on waving. In Bile, it courses like a crow, leaping ; and moves like a fork-tailed shrike, or a sparrow. In Phlegm, it goes like a swan, an elephant, or a superb damsel. (2) The waxing and the waning of (the humours) and their different conditions are understood (in what is said above). (3) Therefore (it is) moreover (said) : 'Through Air, the Pulse moves obliquely like a leech, a serpent, or a scorpion. Through Bile, the Pulse appears to course like a frog, a fork-tailed shrike, or a quail.'

'(The Pulse) of one that has fed, or thrown up, or is fatty, asleep, sexually inclined, phlegmatic, or luxurious, courses full and slowly. Ramaraja has written this, pondering over the humours.'

(1) A pigeon with a party-colored neck.

(2) The poetic instinct never entirely leaves a Hindu. In a treatise devoted to the exposition of so abstruse and dry a topic as the Human Pulse, the author could compare the Pulse's course at a certain time with that of a *superb damsel*.

(3) This is obscure and the annotator is silent.—T.

वातादि-हृद्धज-नाड़ी-गति-भेदानाह ।

सुङ्गः सर्पगतिं नाड़ीं सुङ्गर्भेकगतिं तथा ।

वातपित्तहृदयोद्भूतां प्रवदन्ति भनीषिणः ॥ १७ ॥

सुजगादि गतिं नाड़ीं राजहंसगतिं तथा ।

वातस्तेष्वससुद्भूतां भाषजे तद्विदो जनाः ॥ १८ ॥

मण्डूकादिगतिं नाड़ीं मयूरादि गतिं तथा ।

पित्त-स्तेष्व-सहुद्भूतां प्रवदन्ति भहाधियः ॥ १९ ॥

आदिना वातादेरन्य धर्माणा सुक्ताना भपि यह्यं एवञ्च  
पौर्वापर्यं व्यतिक्रमेणापि छच्छु साध्यादितं ।

## THE MOTIONS OF THE PULSE IN ANY TWO HUMOURS.

A Pulse, say the wise, momentarily coursing like a serpent, and momentarily like a frog, is fraught with Air and Bile ; and a Pulse, say those conversant with it, coursing like a serpent and a swan, is surcharged with Air and Phlegm. A Pulse, declare persons endowed with high understanding, moving like a frog and a peacock is fraught with Bile and Phlegm.

(2) By *adi* is implied that all the attributes which have been before assigned to Air, etc, besides those mentioned here, must also be understood of them. (1) Further, if the sequence of the

(1) This is very obscure, but the text is answerable for it. The meaning, as I fancy, is that when *adi* is joined

movements (of the humours) is disturbed, follows hardness of cure or incurability. (1)

च्रय विदोषजामयाह ।

उरगादि-लावकादि,-हँसादीनाञ्च विभ्रती गमनं ।

वातादीनाञ्च सम्, धमनी सम्बन्ध माधत्ते ॥ २० ॥

समसिति नूपनाधिकता निरासः । क्रमगत्यातु नासाध्यत्वं ।

तथाच, लाव तित्तिरि वार्त्ताक, गमनं सञ्जिपाततः । कदाचिन्मन्दगा  
नाडी, कदाचिच्छीघ्रगामवेत् । विदोष प्रभवे रोगे विज्ञेया सा भिष-  
वरैः ॥ पित्तक्रमतया कच्छसाध्यत्वं चसाध्यत्वञ्च ।

### OF THE THREE MORBID HUMOURS.

A Pulse coursing like a serpent, etc., a leech, etc. and a swan etc., may have Air and the rest in equipoise. 20

*Saman—absence of more or less.* If the motions of a serpent etc. are perceived in order, (a) the case is not incurable. When all the three

to a word, as in *bhujagadi*, it must be understood that besides the animal named, the Pulse's course resembles the motions of the other animals mentioned before.—T.

(1) 'In the beginning courses Air ; in the middle, Bile ; and in the end Phlegm in the same way.' If the Pulse courses in this manner, the disease is easily curable. In ordinary reversions of this order, the disease is hard of cure. But if this order be reversed radically, the case is incurable.

humours are morbid, the Pulse sometimes courses like a quail, a francoline parridge or a *Vartaka*? 'In the predominance of the three humours in a disease, the Pulse, it must be known by the foremost of physicians, sometimes courses slow, and sometimes swift.' When the Pulse has the Bile first and then the others, the case is either incurable or difficult of cure. (1)

**विदीषजसुक्ता सामान्यतः सुखसाध्यताह ।**

यदा यं धातु माप्नोति, तदा नाड़ी तथागतिः ।

तदाहि सुखसाध्यत्वं, नाड़ीज्ञानेन गत्यते ॥ २१ ॥

स्थयमर्थः, अपराङ्गादौ नाड़ी वातोलूणा प्रथमं वातगत्यैव वह्नति,  
ततो यथायथं पित्तादिगत्या, नहुपत्तोलूणत्वे वातादिगत्या, तदा  
सुखसाध्यत्वं, व्यतिरेकेण व्यतिरेकः । तदुक्तं मन्यैः,—नाड़ी यथा-  
काल गति स्थाणां प्रकोप शाल्पादिभि रेव सूयः इति ।

## SYMPTOMS OF CURABILITY.

If the Pulse flows agreeably to the tone of the system at the time being, the examination of it discloses easy curability. 21

(1) Even when all the humours are morbid, if the Pulse first courses like a serpent, etc., in the middle like a *lavaka* etc., and last like a swan, etc., the case then is not to be considered as incurable.

If the Pulse shows first the motion of Bile, in the middle the motion of Air, and last the motion of Phlegm,

This is the sense. In the beginning of the afternoon, the Pulse is filled with air, and courses with the motion of the Air preponderant ; and then course successively Bile, etc. But when Bile preponderates, Air etc. must not make themselves prominent. Then is the disease easily curable.—But the reversal of this changes matters. Others have also again asserted this : 'With reference to the three ( periods ), the Pulse, coursing in harmony with the hour, is high, low,' &c.

असाध रूप माह ।

मन्दं मन्दं शिथिल-शिथिलं व्याकुलं व्याकुलम्बा,

स्थित्वा स्थित्वा वहति धमनी याति नाशच्चस्फृक्षा ।

नित्यं स्थानात् स्खलति पुनरयङ्गुलौ संसृशेष्वा,

भावैरेवं बङ्गविधविधैः सज्जिपातादसाध्या ॥ २२ ॥

मन्दं मन्दं मिति सुङ्गरतुदभटं शिथिल शिथिल मिति स्खलदृगति रूपं । व्याकुलं व्याकुल मिति लस्तवदितस्ततो गमनं । वाशब्दं सच्छब्दये । स्थित्वा स्थित्वेयावृत्याच तत्तद्रूपैव गतिः । नाशमदर्शनं याति गच्छति, कदाचिन्नाडी सन्दोऽपि न सन्माव्यते इत्यर्थः ।

स्फृक्षेति यदि लभ्यते तदा तथैव । नित्यं प्रायः । स्थानादिति स्थानसङ्गुष्ठयूलं तस्मात् स्खलति कदाचित् तत्र सन्दोपि न

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or any other succession analogous to this, the case should be considered as either incurable or difficult of cure. The symptom of incurability : 'First there is the motion of Bile, next that of Air.' etc.

संलभ्यते इत्यर्थः । तदुक्तं “हन्ति च स्थानं विचुप्रते” ति, “क्रमेण  
त्वजति स्थानं या नाडी सा च मृत्यवे” इति च । नित्यं स्थानात्  
स्फुरतोति कुसम्रदायपाठः । पुनरपीति कियद्विलम्बेन । अङ्गुलौ  
अङ्गुलीमूलं । संसृशेत् अकस्मात् स्फुरेत् । एवं इत्येवं रूपै  
र्वद्धविधै भावै धर्मैः । उक्तञ्चान्यत्र “महातापेह पिशीतत्वं  
शीतत्वे तापिता गिरा । नानाविध गति र्यस्य तस्य मृदुप्र  
र्न संशयः” । महेत्याश्याक्षट-पित्तादि-कृत-ताप-निरासः । शीतत्व  
मित्यत्रापि महेति सम्बद्धते । तथा विदोषे सन्दते नाडी मृदुप्र  
काले पि निश्चला । निश्चला सन्दसामान्याभाववती । अतीसारा-  
दैतु हस्तपादादि स्वेदादिना सन्दोपलम्बात् ।

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### SYMPTOMS OF INCURABILITY.

A Pulse having all the three humours morbid, which courses now slow on, now slack on, now eager on, and now intermittent, and now faintly fades away ; which is not perceived at its usual place, and then is perceived there,—a Pulse having such diverse movements, betokens incurability. 22

*Mandam mandam—slowly on. Sithilam si-thilam—signifies a motion as of a falling off. Vyakulam vyakulam—going hither and thither like one in a hurry. The word va is inclusive. Sthwittwa sthwittwa—pausing at intervals and then going on as before. Nasam—becomes imperceptible ; sometimes the Pulse is not felt even. This is the sense.*

*Sukshma*—even when perceived, it is felt as faint. *Nityam*—usually. *Sthanat*—*sthana*—the locality i. e. the root of the thumb, falling off from thence. The sense is : ‘Sometimes no motion even is perceived there.’ It is said,—‘The lapsing from its locality is fatal’ etc. Also, ‘The Pulse that gradually quits its place, does so to expire.’ *Nityam sthanat sphurati*—always manifests itself out of its place—this is the reading of a vicious authority. *Punarapi...after a while. Angulim...the root of the finger. Samspriset*—makes itself felt. *Evam...in this manner ; in these diverse ways.* It is also said elsewhere : “The death of that person is sure. whose Pulse is cold in great heat ( of the body ), and hot in coldness (of the body). *Maha* etc., exclude heat generated by Bile attracted to any part. (I) *Sitatwam*—coldness—Great is to be understood also of this. In the morbid condition of all the humours combined, the Pulse, albeit moveless ( for a long while), moves even at the moment of expiration. *Nischala...wanting in ordinary pulsations.* In *chronic diarrhea*, etc. the hands and feet manifest pulsations through sweat.

(I) Touching Bile attracted to any part : ‘When after the exhaustion of Bile and Phlegm. Bile in its natural condition courses over various parts of the body, pain and burning are intermittently felt there ; and the patient feels physically irritated, and has langour and weakness.’ *Charaka*.

तथाच ।

पूर्वं पित्तगतिं प्रभञ्जन गतिं स्फेष्याण माविभ्रतौ,

सन्तान भ्रमणं सुङ्गविदधतौ चक्राविरुद्धामिव ।

तीव्रत्वं दधतौ कलापि गतिकां सूख्यत्वं मातन्त्रतौ,

नोसाधां धमनौ वदन्ति सुनयो नाडी-गति-ज्ञानिनः ॥ २३ ॥

पूर्वमिति क्रमविपर्यये पित्तादिगतिमतौ, सुहुः वारम्बारं,  
एवं क्रमेण चक्रोपरि भ्रास्यमाणामिव । तथा तीव्रत्वं मतिशयवेगं ।  
एवच्च कदाचिन्नायूर वद्गमनां, तथोत्तरोत्तरं क्षशता मासादयनी-  
मिति विशिष्टो हेतुः । तथाचान्यत्र, अतुपच्चका स्थिरात्यन्तं, याचेयं  
मांसवाह्निनी । याच सूख्याच वक्राच ताससाधां विनिर्दिशेत् ॥  
अतुपच्चका सहजतोऽस्युच्चतरा, पृथगिवोद्गता । स्थिरेति  
कदाचित् प्रणिधानेनैव गस्यमानस्यन्दाच, मांस-वाह्निनी मांसाहार  
इवगतिमती । लगुडप्राया मांसेन समं वहतीति न युक्तं, तदूप-  
परिचायक-प्रकारस्यानुकृतत्वात् । इयमिति वैशिष्ट्यप्रबोधनाय । या च  
सूख्या च वक्राचेति पृथगेव वाक्यान्तरं इति ।

A Pulse, say those versed in its motions, in which Bile flows first, Air (next), and Phlegm (last) ; which goes on moving momentarily as if it were placed on a wheel ; which is furious ; which moves like a peacock ; and which becomes (gradually) fainter, betokens incurability.

*Purvam...*(the Pulse) which, reversing the natural order, has Bile (flowing first). *Muhu...*again and again ; and which by and by goes as if it were rolling on a wheel. *Tivrattwam...*excessive

swiftness. And sometimes coursing like a peacock ; and then gradually becoming fainter. This is the special cause. And also elsewhere : The Pulse which is high-heaving, which is quiet to a degree, which courses as when one has taken meat, and which is fine and oblique, betokens incurability.

*Atyuchchaka*...higher than ordinary ; seeming as if a separate Pulse were coursing. *Sthira*...‘whose motions are perceptible with great attention. “*Mansavahini*...moving, as when a person has taken meat, like a thick stick. ‘Coursing like flesh’ is not a reasonable interpretation in the absence of particularization as to the way. *Iyam*...emphasises. *Ya cha sukhsha cha vakra* : ‘That which is fine and oblique’ ; the terms are separated.

असाध्यत्वापवाद माहृ ।

भार-प्रवाह-मूर्च्छा, भय-शोक-प्रसुख-कारणान्नाडी ।

संमूर्च्छितापि गोदं, पुनरपि सा जीवितं धत्ते ॥ २४ ॥

चिरतर-वह्नि-भारोदवहनेन वा, विष-वेग-धारा-वाहिरधिर-  
सन्दर्शनादि-जनित-मूर्च्छ्या वा, रात्रसादि-सन्दर्शनादि भव-भयेन  
वा, पुत्रादि-विरहज-शोकातिरेकेण वा, संमूर्च्छितापि व्रतिनिष्प-  
न्द्वापि । गाढ़गिति सुतरांकाश्चादि वोगेऽपीत्यर्थः । पुनरपि  
साध्यतां यातीत्यर्थः । भावानां रत्यादीनां प्रवाहः भावप्रवाह इति  
न युक्तं, भय शोकयोः पृथगभिधानात्, प्रसुद्वेत्यनेन हेत्वल्लरभि-  
धानाच्च । तदुक्तं, । पतितः सन्धितो अदी, नष्टशुक्रश्चयः पुसान् ।

शान्यते विस्मय स्तस्य न किञ्चित् रूपुणकारणं ॥ पतितः उच्चादितः ।  
 सन्धितः अस्थग्रादि-सन्धाभेन संहितः । भेदी अतीसारवान् ।  
 नष्टशुक्रः अतिरमणेन यज्ञादिना वा शुक्रज्ञयवान् । विस्मयः  
 असाध्यत्वानुभानं । शान्यते नावतरति । कारणन्तु प्रायुक्तं तत्तदेव ।  
 तथा वालाना अतिमूढानां मूकानामपि देहिनां । उन्मत्ताना अभि-  
 न्यास-प्रमूढः-मनसामपि ॥ व्यख्यं समस्तं हन्त्य दोषरूप विशेषतः ।  
 शान्यते इति पूर्वेणान्वयः । वालानां स्तन्यपानानां अति मूढानां,  
 अतिमूच्छितानां, उन्मत्तानां उन्मादभूतोन्माद यस्तानां अभिचारा-  
 भिशाप दुष्ट मनसामपि । व्यस्तं एकैकश स्तेन व्यस्तसमस्ततया  
 क्रमेण व्युत्क्रसेण वा सन्निपात वद्वहनेपि न तथा । तथाच,  
 अजीर्णे वातरोगेच, व्यायामे मैथुने अस्ते । तप्ताङ्गे चागमाक्तान्ते,  
 नाड्यवक्ता न रूपुणक्त ॥ अव्यक्ता अलुह्यगानसन्दा पूर्वोक्तं रूप  
 इच्छावपि न प्रसिद्धा ।

अन्यत्रापि तथा भूताभिषङ्गेऽपि त्रिदोष वदुपस्थिता । समं या  
 वहते नाड़ी तथाच न क्रमं गता । अपमृष्टुररोगाङ्गा नाड़ी तत्-  
 सन्निपातवत् ।” भूताभिषङ्गः तथा सामान्याभिषङ्गेच । देवदृष्टादौ  
 नाड़ी सन्निपातधर्मशालिनी उपस्थिता आपातत एवं भवन्ति न तु  
 तत्फलप्रदा । भेदमाह, समसिति वातपित्तस्वभावक्रमवती । तथा  
 क्रमं व्यतिक्रमं न गता, तस्मात् अपमृष्टुः रूपुणरहिता । पर-  
 भार्यतः सन्निपातवदपि सन्निपातजन्या न खात् । तदुक्तं, स्वस्थान-  
 हीने शोकेच, हिमाक्रान्तेच, निर्गदाः । भवन्ति निश्चला नाड्यो  
 न किञ्चित् तत्र दूषणं ॥

स्वस्थानेति अतुरुच्चादितः पतने । अङ्गुष्ठ-मूलत श्लेषा इति तु  
 नार्थः, निर्गदा इत्यसङ्गतेः । निर्गदा अपि निश्चलाः सम्भवन्ति ।

दूषणं असाध्यत्वं भ्रमः। तथाप “विस्तृच्यां दृश्यते नैव, नैव स्थानं  
षिषुञ्जति”। स्थानादन्यत्रादर्शनं। अन्ये त्वाहुः, सोकं वातकफं  
दुष्टं, पित्तं वहति दारणं। पित्तस्थानं विजानीयात् भेषजं तस्य  
कारयेत्”॥ अयमर्थः कफवातनाडी किञ्चिद् वहति दुष्टं क्षीणा-  
धिकत्वात् इत्यामपि विशेषा दुखूणं, पित्तं विषम वेगेन वहति तदा  
प्रतीकारार्थं भेषजं कुर्यात्, असाध्यता नस्यात् इति यावत्। अत  
कश्चित् “स्वस्थानं च्यवनं यावत्, धमन्या नोपजायते। तदा तच्चिक्षा-  
सत्वेऽपि ना साध्यत्वं मिति स्थिति रिति। तच्च प्रायिकं तात्-  
कालिकं। अन्यथा वहुधा व्यभिचारदर्शनात्। हन्ति च स्थान-  
विच्युतेयत्र चकारस्यायोग व्यवच्छेदकल्पमर्थः।

When the Pulse through the bearing of a burden, a swoon, fear, grief, or any other cause, is entirely reft of its motion, revives. 24.

Through the long bearing of a heavy burden, through swoon induced by the powerful action of any poison or the sight of blood, etc. Or through fear arising from a sight of Rakshasas, or through excessive grief from loss of a son etc., the Pulse, although manifesting no motion. *Garham* includes the idea of extreme weakness. Again becomes curable... This is the meaning. *Bhavanam*... Of the sexual sense. *Pravaha*—course. *Bhavapra-va-ha*—sexual impulse. This connot properly be the sense. *Bhaya* and *soka* are to be taken separately. *Pramukha*...headed by...implies other causes besides those mentioned. It is said : ‘The

case of one fallen from a height, that has his dislocated bone set, that is suffering from diarrhea, that has undergone severe exhaustion, is not incurable ; and there is nothing arguing his death.' *Patita*...from a height. *Sandhitah*...that has his bone set. *Bhedi*, having diarrhea. *Nashtasucra*—that has undergone seminal exhaustion through pthysis or excessive seminal indulgence. *Vismaya*, conclusion of incurability. *Samytae*...doth not come. The foregoing several reasons are assigned. Again : 'If the Pulse of an infant, one that is under a swoon, that is dumb, that is insane, that is under a curse, shows any reversal of the normal succession of movements (of the humours); or the morbid condition of any two or three, the case is not to be considered as incurable.' *Valanam*, infants ; a suckling. *Ati-mushanam*—those under a profound swoon. *Unmattanam*—mad in consequence of being possessed by evil spirits. Or one whose mind is under malign influence on account of some curse. *Vyastam*—with (the Pulse) for the instant with its natural succession of movements reversed ; or when any two or three morbid humours flow. These do not betoken incurability. Again : 'When, in indigestion, or in gout, in physical exercise, in heat of body (from exposure to the sun, etc.), in langour (from a wash or exposure to cold), the Pulse is not perceived, this does not bring on death.' *Avyakta*, without

pulsation. These also, like those mentioned above, do not betoken death.

In another place it is also said : "When a person is possessed by evil spirits, the case seems as of the three morbid humours." The Pulse that keeps its normal succession and does not reverse it, although looking as if having the three humours morbid, is yet hale.' *Bhuta-bhi-shange*—'possession by evil spirits', common possession by common spirits, the Pulse, vitiated, at first appears as if it were a case of the three morbid humours ; but it does not result in the same effects. The difference is stated, *Samam*,—having Air, Bile etc. flowing in natural sequence. And *Kramam*—change, undergoing no alteration. Thence no death will ensue. The cream of the import is : Although looking like a case of the three morbid humours, it really is not so.—It is said : 'When a person falls from a height, in grief, or when one has been overcome by cold, one's Pulse, although healthy, may be deprived of its motion. This does not imply any defect.'

*Swasthana*—fall from a height. The lapsing of the Pulse from the root of the thumb is not meant ; as this would be inconsistent with 'nirgada'—illness. A Pulse albeit healthy may become moveless. The confusion of incurability with a case like this is censured. It is also said : 'In cholera, the Pulse, although not perceptible, does

not (entirely) leave its locality. It is not perceived anywhere save its locality. Others, however, have observed : "If vicious Air and Phlegm course a little morbidly, but if Bile courses furiously, (the physician) should know the locality of Bile, and administer medicines thereto." The sense is : In a Pulse charged with Phlegm and Air coursing somewhat morbidly in consequence of debility, both abound. But Bile courses violently ; therefore, to remedy this, medicines must be administered. There is no incurability (in such a case). Some one says in this connection, So long as the Pulse does not go off from its proper locality, the case, albeit having (other) symptoms of incurability, must for certain be considered *not incurable*. *This happens at the last moments (1)—i.e. the Pulse leaves the root of the thumb.* The case is not considered incurable from the presence of various co-existing symptoms. The lapsing of the Pulse from its place is fatal.

### तथाच ।

क्षणाद्गच्छति वेगेन शान्ततां लभते क्षणात् ।

सप्ताहानुमरणं तस्य यद्यङ्कं शोधवज्जितं ॥ २६ ॥

क्षणादिति द्रुतं द्रुतं नहु कदाचिदिति । शान्तता भनुपलभ्य-  
मानत्वं । शोधेति तत्सत्वे चिरसेवेत्यर्थः ।

(1) The meaning is unfolded below : 'The Pulse never leaves its locality, but, at the worst, remains latent there's.'

A person whose Pulse moves fast momentarily, and momentarily falls into quiescence, will die after the seventh day, if his body be free from flux. 25

*Kshanat*—rapidly again and again ; not sometimes. *Santatam*—imperceptibility when one has flux, one's Pulse is always rapid.

प्रसङ्गात्काल निर्णय माह ।

भूलता-भुजगाकारा, नाड़ी देहस्य संक्रमात् ।

विशीर्णे चौणतां याति, मासान्ते भरणं ध्रुवं ॥ २५ ॥

कदाचित् भृत्यावत् लशा, तद्गतिवद्विभृण-वक्रगमनाच ।  
कदाचित् सर्पवत्परिपुष्टा तद्गतिवद् वलवद् वक्रगमनाच । वक्र-  
गमनेति वैशिष्टेयन सुस्थदशातो भेदः । इत्यच्च कदाचित् अलभ्यता-  
अतिलक्षताच्च यदि गच्छति । देहेति देहक्रम मपेच्य, तेन देहोऽपि  
यदा कदाचित् लशः, कदाचित् शोधादिना स्थूलः स्थात् तदा  
द्वितीये मासि न्नियते इत्यर्थः ।

### TIME OF DEATH.

When a person's Pulse is like an earthworm or a serpent ; and when as the body gets feebler, the Pulse also grows fainter, his death will surely take place at the end of a month. 26

Sometimes lean like an earthworm ; smooth and oblique-coursing like the motion of an earthworm. Sometimes full like a serpent, vigorous

and oblique-coursing like a serpent. *Vakragamana*—as a special feature, differentiates the Pulse in question from a healthy one. Sometimes the Pulse is imperceptible, or very feeble.

*Deha*—means agreeably to the gradual condition of the body growing feebler by degrees. From this it must be understood that when the body grows lean or swells through flux &c., the patient will die in the next month.

तथाच ।

तिर्यग्यव-प्रमाणेन या सुच्छति निजास्थदम् ।

पञ्चाहाद् भाविनं कृत्युपाद नाड़ी निदर्शयेत् ॥ २७ ॥

तिर्यगिति आयामेनोर्ध्वं सम्बद्धं परित्यागः नहु सर्वथा ।

A person, the Pulse of whose foot forsakes its own place by a grain of barley held awry, will die after the fifth day. 27

*Tirjak*—excludes upward course in consequence of fatigue, but not always.

तथाच ।

जहाति यस्य खस्यानं यवार्ज्जमपि नाड़िका ।

न स जीवित भास्त्रोति विदिनाभ्यन्तरे मृतिः ॥ २८ ॥

एषात् करस्यैव सामान्यतया प्रकरणात् । पादस्येति क्वचित्  
तथाहि,

He whose Pulse leaves its locality by half a grain of barley will expire within three days. 28

In consequence of the statement being made in an ordinary manner, this Pulse must be taken as that belonging to the hand. Sometimes the Pulse of the foot is to be understood, for it is said.

हिमवद्विशदा नाडी, ज्वरदाहेन तापितां ।

त्रिदोष-सर्श-भजतां, तदामृत्यु दिनवयात् ॥ २६ ॥

यदा निरल्लरं ज्वरदाह तापौ, शैत्यण्ण नाडग्राः । त्रिदोषेति  
सच्चिपात लक्षणसत्वे एव भवति ।

'If the Pulse of a person heated with the burning of fever, and having his three humours vitiated, appears ice-cold, then he will expire after three days.' 29

When one in incessant heat from the burning of fever has his pulse cold. *Tridosha* : this happens when all the humours are morbid:

किञ्च ।

निरीक्ष्या दक्षिणे पादे तथाचैषा विशेषतः ।

सुखे नाडी वहेन्नित्यं ततस्तु दिनतुर्यकं ॥ ३० ॥

गतं भ्रमरकस्येव वहेदेकदिनेन हु ।

कन्देन सन्दते नित्यं पुनर्लगति चाङ्गलौ ।

भधेत्र द्वादश यामानां मृत्युर्भवति निश्चितं ॥ ३१ ॥

दक्षिणे इति पुंसः, स्त्रियास्तु वाम एव । तथेति करस्यैव ।

विशेषतो विशेषज्ञानार्थं । यदि चोभय नाडग्रपि सुखे पुरोभागे  
नित्यं सदा वहति तदा दिनचतुष्टयं प्राप्य । भ्रमरस्य परिभ्रमण  
रूपं गमनमिव सुखे एव यदि वहति तदा एक दिवसेन । कन्दे सूले

स्थनस्थाने कदाचित् न स्थन्ते खल्यं स्थन्ते इति सम्भाव्यते ।  
 स्थल्पेवेति पाठे तत्रैव खल्यं स्थन्ते इति सम्भाव्यते । नित्यं प्रायः,  
 पुनश्चाङ्गुलौ तन्मूले कदाचिदपि लग्निच तदा तस्मादारथ्य द्वादश  
 प्रहर मध्य एव घट्टुरिति ।

If the Pulse at the right foot, that which is generally examined, and the Pulse which is examined for adequate acquaintance,—if these two Pulses—are perceived at the fore-part of the fore-finger, then the patient will expire on the fourth day. 30

If a person's Pulse courses like a black-bee, he will die in a day. If a man's Pulse is almost imperceptible at the place where the fore-finger is placed, and then is felt by that finger, his death will surely take place within two *Yamas*. (1) 31.

*Dakshina*—regarding men ; a woman's *left* Pulse (is to be examined.) *Tatha*—means the manual Pulse. *Viseshatah*—for particular knowledge. If both these Pulses always course in front (of the fore-finger), then within four days. If (it) course in front (of the fore-finger) like a black-bee, then in one day. *Kanda*,—at the root, at the proper site of the pulsations. ‘Sometimes does not course, implies courses feebly. *Salpam*—this reading means throbs feebly. *Nityam*—generally. Then sometimes it is felt at the finger. Then commencing from

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(1) A *yama* is the eighth part of a day—a watch of three hours.

that time, for certain death will take place within twelve *praharas*. (1)

तथा ।

स्थित्वा नाड़ी सुखे यस्य विद्युहोत इवेच्छते ।

दिनैकं जीवितं तस्य द्वितीये म्रियते भ्रुवं ॥ ३२ ॥

स्थित्वेत्याहृत्य स्थित्वा स्थित्वा विद्युत्स्फुरणमिव लक्ष्यते इति ।  
द्वितीय इत्यष्टप्रच्छरादूर्ध्मित्यर्थः ।

Likewise: 'The life of one whose Pulse is intermittently perceived like lightning flash at the place where the fore-finger is placed, will last for a day, and expire on the second day. 32

*Sthitwa*—intermittently, is perceived like lightning flash. *Dwitiya*—means after *eight praharas* (from the time).

तथा ।

स्वस्थान विच्युता नाड़ी, यदा बहृति वा नवा ।

ज्वालाच हृदये तीव्रा, तदा ज्वालावधि स्थितिः ॥ ३३ ॥

नवेति स्थित्वा स्थित्वेत्यर्थः । इत्यच्च यत् असाध्यलक्षण सुक्त  
मस्ति तदपवाद विरहे सति, तस्यात् प्रवेशी यथायथ मार्यमतिभि  
रवगन्तव्य इति नेह प्रतन्यते ग्रन्थं गौरव भयाह् । नच मन्दं मन्दं  
मित्यनेन भूलता शुजगाकारेति विरुद्धप्रते, तस्य तात्कालिक मरण  
विषयत्वात् । सर्वमिदं सर्वरोग एव वेदितव्यं । ज्वर मावेतु भ्रम  
एव भवति ।

इति शङ्खर सेन कविराज छत्रौ नाड़ी प्रकाशे

द्वितीयोद्योतः ।

(1) Eight *praharas* make up a day and a night.

If the Pulse forsakes its place, and flows intermittently, and if the patient feels a great burning in the heart, he will live so long as the burning lasts. 33

*Nava*—intermittently. These symptoms signify incurability absolutely.

Thus what has been said as to incurability, is without any imputation of falsity ; and persons endowed with a noble understanding should understand it accordingly. We do not enlarge our work from a fear of dignity. *Mandam mandam* does not oppose itself to 'the form of an earthworm or a serpent' ; from the circumstance of one's expiring at that time. All this is to be understood of all ailments. The mistake is that this applies to fever alone.

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## CHAPTER III.

अथ प्राप्नावसरे रोगेषु निरूपणीयेषु प्राप्नान्येन प्रथमं ज्वरनिरूपणमाह । तत्र ज्वरपूर्वरूपे,

अङ्गन्यहेण नाडीनां जायन्ते मन्त्रराः स्नवाः ।

स्नवः प्रवलतां याति ज्वरदाहाभिभूतये ॥ १ ॥

स्नवो भेकादिवद् गमनं तच्च मन्त्ररं भवति । चिरविलम्बनं अनुद्रिक्षतयाच वहुवचनादेवभेव वारद्विवयं, सामान्याङ्गन्यहपिशुन मिदं । भविष्यज्वरदाहपिशुनस्तु तद्विपरीत वहुलस्नव इत्याह स्नवः प्रवलता मिति । उद्भटतया तथैव धारावाहि रूपतां याति नाडीत्यर्थः ।

सान्निपातिकरूपेण भवन्ति सर्ववेदनाः ।

सान्निपातिकरूपवहनेन ज्वर रूपाऽपरिज्ञानेषि सर्ववेदनां ज्ञानं । सर्वेति नानावेदनपरेति केऽपि । ज्वररूप साह—

Then at the proper time, having regard to its prominence among the diseases to be diagnosed, first the diagnosis of fever is described. And on this topic, the premonitory symptoms of fever are discussed ( here ).

(On such an occasion ), the body being sore, the Pulse courses slowly like a frog. Before one has a burning fever, one's Pulse courses continually so. (I) I.

(I) *Atha*—afterwards, means after ascertaining curability or otherwise.

*Plava-leaping*, means coursing like a frog, etc., (*Narinam*), the plural form is used (of *nari*) as implying two or three mild movements at long intervals. This refers to ordinary soreness of the limbs. But the movements at the approach

'Here on account of its prominence we in the beginning treat of Fever (first) among the great abnormal bodily symptoms.' Charaka.

The premonitory symptoms are dryness of the face, etc.

'In ordinary soreness the Pulse goes on leaping frog-like in a slow way.'

*Plavah-leaps*. The plural form indicates that the Pulse mildly moves twice or thrice at intervals of considerable length. In a case of approaching burning fever, the Pulse courses on continually, leaping like a frog. At such a time the pulsations wave on energetically.

*Sannipatika* means the three humours combined either in a feebler or stronger condition than ordinary. Bagbhat accordingly observes,—“*Sannipat* is any two or three humours feeble or stronger.” When they are stronger, the Pulse courses like a quail, a francoline parridge etc. It is said : ‘In *Sannipat* the Pulse courses like a quail or a francoline parridge. When a disease springs from the morbid condition of all the three humours combined, the Pulse, the foremost physicians know, is sometimes slow and sometimes swift. In *Sannipat*, the joints have a kind of soreness peculiar to the case. This is the opinion of Govinda Rama and others. Others say that in *Sannipat* there is the feeling of various kinds of pain in the body. If against the approach of fever the Pulse courses like a quail or a francoline parridge, and if there are various kinds of pain over the body, then it must be inferred that a *Sannipatika* fever is imminent.’

of a burning fever are the reverse of this ; they are powerful and continuous. Developing these, the Pulse courses on continually.

When all the humours are morbid, the entire frame is sore.

*Sannipatika rupa*—signifies that even if the fever is not perceived, the pain all over the body is significant. *Sarva*—means pain of various kinds.

ज्वर वेगेच धमनी, सोषणा वेगवती भवेत् ॥ २ ॥

वेगेति अस्त्राशित्वादि व्यतिरेकेण । यदुक्तं “उष्णा पित्ताद्वते नास्ति, ज्वरोनास्यष्टां विना । उष्णा वेगधरा नाड़ी ज्वरवेगे प्रजायते” । अन्यत्रच, “ज्वरेच वक्रा धावन्ति, तथाच मारुत झूवे । रमणान्ते निशि प्रात रूप्ता दीपशिखा यथा” । रमण-नन्तरं तस्यामेव रात्रौ तहिन प्रातरपि नाड़ी दीप शिखेव तप्ता स्थात् । ज्वरेत्तु इयान् विशेषः, यदुक्तं धावन्तीति, दीपशिखेव निश्चलतयाऽपि वेगसन्तरेण ज्वर वैषम्यं । तथा वातोद्रेकेऽपि वक्रा धावन्तीति प्रसङ्गादुक्तं, रमणावसाने निशि प्रातरपीत्यर्थः । रमण-नन्तरमपि, रात्रावपि, प्रातरपीति, नार्थः ; प्रातस्त्रिंश्चमयीति विरोधात् । ज्वरावच्छेदेनैव समस्तान्वय इत्येके । तस्यच वातादि जन्यत्व-सामान्यं तावत् उक्तलिङ्गैरेवावग्न्तव्यम् ।

## THE NATURE OF FEVER.

In the energy of Fever, the blood-tube is hot and vehement. 2

*Vega—energy*, excludes the condition of the Pulse when one has taken acid, etc. It is said : 'Without Bile, (the Pulse) cannot be hot, and without heat, there can be no fever. In the rage of a fever, the Pulse is both *hot* and *violent*'. In another place : 'In fever the Pulse rushes on awry ; as also in leaps from Air. After sexual intercourse, all night after that, and the ensuing morning, (the Pulse is) hot like the point of a flame.' After sexual indulgence, the night, and the next morning, the Pulse is hot like the point of a flame.' The distinguishing feature of fever is what is embodied in *dhavanti, course*. The point of a flame is still ; the differentia of fever is even *vehemence*. It is also said incidentally that the Pulse courses on awry in excess of Air. Also after sexual intercourse, the night, and the following morning. The meaning is not : 'After sexual connection, in the night, and also in the morning', having regard to the apparent contradiction such a supposition would imply in the face of the saying, 'In the morning the Pulse is *mild*.'

One authority is of opinion that all these symptoms combined occur during remittent fever.

The ordinary cases of Air, etc. are also to be known by the symptoms assigned.

वातादिज्वरे विशेषमाह ।

सौम्या स्थृत्या स्थिरा मन्दा नाड़ी सहजवातजा ।

स्थूला च कठिना शीघ्रा सन्देते तीव्रमारुते ॥ ३ ॥

सौम्या अकठिना, स्तूला क्षशा, स्थिरा चिरादेवोपलभ्यमान सन्दा, मन्दा उपलभ्यमानसन्दत्तेऽपि अनुद्भव सन्दा, सहजवातजेति चयकाल मपेक्ष्य । स्थूला चेत्यादि प्रकोप कालेऽपि ।

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## SPECIAL CHARACTERISTICS IN AIR-FEVERS.

In an Air-Fever, while Air is accumulating, the Pulse is soft, slender, slow-moving, and imperfectly perceptible ; and when Air waxes highly powerful, the Pulse is thick and stiff, and moves rapidly. 3

*Saumya*—mild—means ‘soft’, *Sukshma*—fine—means *slender*. *Sthira*—‘with pulsations felt at long intervals.’ *Manda* : Albeit the Pulse is perceived, yet the motion is not fully developed. *Sahajavataja*—while Air is filling. *Sthulacha* etc. ‘While Air is very morbid.’ \*

दोषाणा मेवं सहेतुवादं सञ्चय प्रकोपन सूक्ष्मं सुश्रुतेन, तद्यथा— “तत्र वर्षास्त्रोषधय स्तरणयोऽत्यवीर्या आपश्चाप्रसन्नाः चिति-मख-प्रायाः ता उपयुज्यमाना, नभसि मेवावतते, जलप्रक्लिन्नायां भूमौ क्लिन्नदेहानां प्राणिनां शीतवातविष्टब्बाग्नीनां, विद्ध्वन्ते विदाहात् पित्त सञ्चय मापादयन्ति । स सञ्चयः, शरदि, प्रविरलमेवे वियत्पु-पशुष्टिपद्धे, अर्ककिरण प्रविलापितः पैच्चिकान् व्याधीन् जनयति । ता एवौषधयः कालपरिणामात् परिणतुवीर्या वलवत्यो हेमने भवन्त्यापश्च प्रसन्नाः स्त्रिगधा अत्यर्थं गुर्वस्ता उपयुज्यमाना मन्द-

किरणत्वात् भानोः सतुषार पवनोप स्तम्भित देहानां देहिनां अविद्याः स्त्रैहाच्छैत्यात् गौरवात् उपलेपाच्च लैश्यः सञ्चय मापादयन्ति । स सञ्चयः, वसन्ते कर्करश्चिमप्रविलापित द्रैष्ट-सञ्च-देहानां देहिनां लैश्मिकान् व्याधीन् जनयति । ताएवौषधयो निदाषे निःसारा रक्षा अतिमात्रं लघ्यो भवन्त्यापश्च ता उपयुज्यमानाः सूर्यप्रतापोपशेषित-देहानां देहिनां रौच्या लभुत्वात् वैश्याच्च वायोः सञ्चय मापादयन्ति । स सञ्चयः प्राष्टषि चात्यर्थं जलोपक्लिन्नायां भूमौ क्षिच-देहानां प्राणिनां शीतवातवर्षेरितो वातिकान् व्याधीन् जनयति । एवमेष दोषाणां सञ्चयप्रकोपहेतुरक्तः” ।

“तत्र पूर्वाङ्के वसन्तस्य लिङ्गं, मध्याङ्के यीश्वरस्य, अपराङ्के प्राष्टषः, प्रदोषे वार्षिकं, शरद मर्हरात्रे, प्रत्यूषसि हैमन्तस्तुपलक्ष्येत् । ऐष-सहोरात्रमपि वर्षमिव शीतोषणवर्षलक्षणं दोषोपचय प्रकोपोपशैच्छर्जा-नीयात्” ।

अन्यत्रापि तथा वात-पित्त-कफरक्तानां प्रकोपन सुक्तं सुश्वतेन, तद्यथा तत्र वलवट्ट विग्रहातिव्यायाम व्यवायाध्ययन प्रपतन प्रधावन प्रपीड़नाभिधात लक्ष्मण स्त्रवन तरण रात्रिजागरण भारहरण गज तुरङ्ग रथ पदाति चर्यां कटुकषाय तिक्ता रक्त लघु शीतवीर्य शुक्कशक वस्त्र वर कोहलक कोर दूषश्यामाक नीवार सुक्तं सूक्तराड़की हरेणु कलाय निष्पावानशन विषमाशनाध्यशन वात सूक्त पुरीष शुक्र च्छर्दिं लक्ष्यज्ञार वाष्पवेग विघातादिभिर्विशेषैर्वायुः प्रकोप मापद्यते ।

स शीताभ्नप्रवातेषु घम्मान्तेच विशेषतः ।

प्रत्यूषस्यपराङ्केतु जीर्णज्वेच प्रकुप्यति ॥

क्रोध शोक भयायांसोपवास विदग्ध लैषुनोपगमन कटुस्त्र लघण

तोऽक्षोण लघु विदाहि तिल तैल पिण्याक कुलत्य सर्पपातसी हरी-  
तक शक गोधा मत्खाजाविक मांस दधि तक्र कृच्चिका अस्तु सौबी-  
रक सुराविकाराम्भ फल कटुरार्क प्रभृतिभिः पित्तं प्रकोप मापद्यते ।

तदुष्णैरुषणकालेच मेघान्तेच विशेषतः ।

मध्याह्नेचार्द्धरात्रेच जीर्यत्यन्तेच कुप्यति ॥

दिवास्त्रप्राव्यायामालस मधुराम्भ लवण शीत स्निग्ध गुरु पिच्छ-  
लाभिष्ठन्दि हायनक यवक नैषधेत्कट माष महामाष गोधूम तिल-  
पिटविक्ति दधिदुग्ध कशरा पायसेन्तु विकारानूपौदक मांस वसा  
विस मृणाल कशेरुक इड्डाटक मधुर वज्ञी फल समशनाधशन  
प्रभृतिभिः क्षेप्ता प्रकोप मापद्यते ।

स शीतैः शीतकालेच वसन्तेच विशेषतः ।

पूर्वाङ्केच प्रदोषेच सुत्तामात्रे प्रकुप्यति ॥

पित्त प्रकोपणैरेव चामीक्षं द्रवस्निग्धगुरुभिशाहारैदिवास्त्रप्र-  
क्रोधानलातपञ्चमा भिवाताजीर्सं विरुद्धाधशनादिभिरसूक् प्रकोप  
मापद्यते ।

\* Susruta says regarding the accumulation and predominance of the morbid humours with the causes thereof :—

'In the rainy season, new medicinal herbs grow ; consequently they are of small virtue. Then the water is muddy ; and the earth is filled with mire. The skies continually lower ; the earth is wet with water ; and the bodies also of all creatures are dank. Cool air blowing on the wet persons of people, bring on loss of appetite. Therefore, if one takes those fresh feeble medicines or the unclean water, one has the indigestion (technically termed as) *videha*—i. e. acidity increases during digestion ; the consequence is that the throat at places feels a burning

sensation.—In consequence of *videha* indigestion, in this season Bile increases exceedingly. In (the ensuing) autumn, when the sky becomes cloudless and the mire dries up, the accumulated Bile spreading over the body through the rays of the sun, induces (a variety of) biliary diseases.

In the cold season, the medicinal herbs become in time ripe and vigorous, the water becomes clear, and the solar rays grow milder. Therefore at this season the cold air renders the bodies of creatures dull. The use of cold medicinal herbs and water, such as are difficult to digest, brings on mucous indigestion.—They are not digested in consequence of their being difficult of digestion. Consequently the use of such cool and and gelid drugs hard to digest, affects the body with Phlegm.

In the spring, the bodies of creatures are slightly dull. The accumulated Phlegm spreading itself over the body through the solar heat, brings on various kinds of ailments.

In summer, all those drugs become dry, rough, and light, and through the rays of the sun the bodies of creatures become dry; so that the use of such medicines or water, in consequence of their dryness, roughness, and lightness, brings on an excess of Air to the system.

During the rains when the earth becomes wet with water, and the bodies of creatures also are moist, the accumulated Air in the system being spread over it through the external humid Air and the rains, diseases are produced on account of excess of Air.

Here next I shall speak of the particular causes conducing to the virulence of particular humours. Physical exercise wth a powerful person, excessive excercise, cohabitation, study, fall, running, fasting, immoderate pressure, impact, leaping, bounding, swimming, keeping up nights, bearing

of burdens, going on horseback or elephant-back or other vehicles, walking on foot, eating in excess pungent, astringent bitter, or dry things; or cool, nutritous substances, dry herbs, or dry meat; or Koddalaka, or Kora-dusha, (1) or Syama rice, or Nibara, (2) or Mudga, or Masura, or Arahara, or Kalai, (3) or entire fasting; gormandising or surfeit; eating during indigestion; or restraining wind or urine, or excreta or seamen, or vomit, sneeze, or eructation or tears, tends to an increase of Air.

Anger, grief, fear, physical or mental labor, fast, too much exposure to heat or the sun, sexual intercourse, eating sour, or bitter, or salt, or intoxicating, hot or light or pungent substances, sesame, oil, assafetida, Kulaththa, mustard, linseed, guana, fish, the flesh of goats, sheep, or crow, whey, *dadhi-mastu*, *chhana*, rice gruel, wine, or any preparation therefrom, acid fruits, butter-milk, sunshine—these produce Bile. Especially when one is engaged in operations generating heat, in summer, after the sky is cleared of clouds, at mid-day, at mid-night, during the digestion of what is eaten, Bile is very powerful.

Sleep in the day, want of labor, indolence, sweets, acid substances, salt substances, cool, unctuous, heavy, smooth or liquid things, winter rice, barley, Masha, Godhuma, sesame-cakes, milk, Krisara, sesame, rice mixed with sesame, *payasa*, fermented sugar-cane juice, meat of wild animals from moist lands, fat, lotus-stalk, Kecura, *sringataka*, sweet ground—Kushmanda etc, repletion, or surfeit...these produce Phlegm. Especially in mild operations, in winter or spring, and in the morning and the evening of every day, and immediately after meal, Phlegm is predominant.

(1) A kind of grain.

(2) Wild rice.

(3) A species of pulse.

भृत्वा च सरला दीर्घा शीघ्रा पित्तज्वरे भवेत् ।

शीघ्र माहननं नाड्ग्राः काठिन्याच्च चलातथा ॥ ४ ॥

भृत्वा परिपूर्णः । सरला परितो ग्रन्थिजाङ्गादि रहिता ।  
दीर्घा अङ्गुलोत्क्रयस्थलव्यापिनी । शीघ्रा वेगवतीति पित्तसञ्चय-  
दशयां । प्रकोपेत् नाडौ भित्तेव वहि रुद्धं स्फुरतीव, अवहेतुः  
काठिन्यादिति ।

In a bilious fever, the Pulse appears to be full, straight and long; and the Pulse, feeling tough, and full of motion, has a rapidity that seems to burst (its cover). 4

*Bhrita*—Full. *Sarala*-straight-coursing—i.e. free from knots or dullness (1) about it. *Dirgha*—(2) long. i. e. extending over the space touched by the three fingers. *Sighra*—rushing—i. e. at the time of the gathering of Bile. At the raging period of Bile, the Pulse seems to shoot, tearing up its tegument. The reason is inserted in *Kal-thinyat*—‘from toughness.’

दोषाज्जीर्खेन नितरां स्पन्दनच्च प्रकीर्तिं ।

नाडी तन्तुससा मन्दा शीतला क्षेष्मकोपतः ॥ ५ ॥

When the Bile rages, through liquid, cool, or heavy meals, dream during the day, anger, heat of fire, solar heat, labor, stroke or indigestion incident to improper diet, the blood attains morbid vigor.

(1) *Jadya rahita*—this excludes the case of increase of Air.

(2) *Dirgha*—‘flowing equally along the three fingers.’

क्षत्रैपाजीर्णे सुङ्गरुद्धसन्दनमपि पित्ते । तन्तुसमा अतिस्फृत्या ।  
शीतलेति तप्तोदकसिक्त रज्जुवत्, च्वरसम्बन्धात् । कफचय-प्रकोप-  
रूपञ्च उक्तं ।

(In bilious fever) the Pulse is said to course violently when the morbid humours are accumulating. When Phlegm preponderates, the Pulse is like a catgut, &c—moves slowly, and is cool. 5

When (the morbid humours ) are accumulating, (the Pulse) momentarily moves upwards through Bile. 'Like a catgut'—i. e. 'very fine.' (i) 'Cool'.—i. e. 'like a twine washed with hot water,'—on account of fever. The characteristics of the predominance of Phlegm etc., are also treated of.

चञ्चला तरला स्थला कठिना वात पित्तजा ।

ईषञ्च दृश्यतेतृष्णा मन्दास्थात् स्नेह्यवातजा ॥ ६ ॥

चञ्चला कपिवत् सदैवास्थिरगमना, कुलिङ्ग भेक-गमना चेति  
पित्तधर्मः । तरला कदाचित् दोलायमान गमना, तथा स्थूलाचेति  
वातधर्मः । ईषदिति कदुषणा, नाड़ी सम्बन्ध-वात-धर्मोऽयं । मन्दा  
हंसगतिरिव । कफधर्मोऽयं ।

(i) 'Like a thread',—'fine'—fineness through the access of Phlegm. *Manda*—slow-flowing like the motion of a swan etc. Although the Pulse is generally characterized as cool, yet on account of fever, the Pulse must be known as tepid, like a twine soaked in slightly hot water; for in consequence of fever presided over by Air, the Pulse must be understood as heated.

A Pulse having Phlegm and Air, is slow-moving, although slightly hot.

(In a fever springing from ( morbid) Air and Bile, the Pulse is restless, waving, gross, and tough. (In a fever ) having (morbid) Air and Phlegm, the Pulse is slow-moving, yet slightly heated. 6.

*Chanchala*—ever restless like a monkey ; or through the nature of Bile, like a francoline partridge, a frog, etc. *Tarala*—sometimes waving, and thick, through the nature of Air. *Ishat*—means slightly hot. This is the nature of Air in relation to the Pulse. *Manda*—slow, like the motion of a swan. This is the nature of Phlegm.

निरलरं खरं रुक्षं मन्दस्तेषां विवातला ।

रुक्ष वात भवे तथ नाड़ी स्थात् पिण्डसन्निभा ।

स्फृत्ता शीता स्थिरा नाड़ी पित्तस्तेषु-समुद्भवा ॥ ७ ॥

समता विषमता माह । निरलरं मध्ये गत्यन्तर रहितं । खरं  
मन्दता व्यतिरेकेण वेगवाहि । रुक्षं स्त्रिघ्वताभावयुक्तं कर्कशस्पन्द-  
नन्द । मन्दस्तेषु वाताधिक्यमपेक्ष्य । स्तेषु विनिर्मुक्त वातमाह  
रुक्षेति । पिण्ड सन्निभेति वात्यादिना मध्ये वर्तुलीकृतप्राया ।  
स्फृत्ता क्षणा स्थूलता-विपर्ययेण काश्यस्थापि कफकार्यत्वात् । शीता  
शीतला, अथ कदाचित् अत्यशीता कदुषणाचेति केवलकफात् भेदः ।  
नथा स्थिरा विश्रान्तवेगा । मन्दा शिथिलस्पन्दाच, अथ कदाचिद-  
स्थिरा चपलाचेति केवल कफाद् भेदः ।

If the Phlegm is only slight, while Air in profusion, the Pulse, remaining rough, will course strongly and without intermission. In a dry fever

having Air vitiated, the patient's Pulse is like a ball. (1) In a fever having Bile and Phlegm morbid, the Pulse is fine, cool, and slow. 7.

Humours in equal and unequal proportions described. *Nirantaram*—‘having no interval between’—i. e. ‘without intermission.’ *Kharam*—‘coursing vehemently without any slowness.’ *Ruksham*—cool of feel yet rough of pulsation. *Manda-sleshma*—betokens a greater proportion of Air. Air getting up above Phlegm is implied in *Rukshma* etc. *Pindasannibha* etc. rendered like a ball by Air etc. *Sukshma*—slender by the action of Phlegm, the Pulse is deprived of fullness and rendered fine. *Sita*—cool. Sometimes (the Pulse) is slightly cool; i. e. tepid. This distinguishes (Bile) from Phlegm. And *sthira*—is languid.—having mild and languid pulsations. ‘Sometimes slow and (sometimes) restless’—this distinguishes (Bile) from Phlegm.

‘प्रसङ्गादाह ।

मध्ये करे वहेन्नाडी यदि सन्तापिता ब्रुवं ।

तदा नूनं मनुष्यस्य रुधिरापूरिता मलाः ॥ ८ ॥

मध्य द्रव्यि परीक्षार्थ निच्छिप्तमध्यमाङ्गुलिमूल एव यदि पित्तो-  
इकेण सन्तापिता तदा दुष्टरुधिरपूर्णता ज्ञेया । कफोणिस्यत्वा

(1) *Pindasannibha*—‘like a wheel.’ This Pulse must also be known as very awry and very thick. If the reading, *Pittasannibha*, be substituted for *Pindasannibha*, the Pulse is to be understood as presided over by Bile.

नाडग्रा इति केचित् । सर्वमेत ज्वरादन्यवापि वोद्धव्यं । मला  
इत्यनेन उषणवात् सम्बन्धेन वातरक्ता परिचायक मिति वा । कफे  
इष्टवातसम्बन्धेन वात रक्ता परिचायकम्बा । ग्रकरणन्तु ज्वरहेतुक-  
तया इति । विदोष मात्रे उलूणा-नूलूण भेदादिदं सर्वं मिति  
केचित् ।

If the Pulse surely feels hot in the middle hand, then the person's vitiated humours are surcharged with blood. 8

*Madhya* etc.—the end of the middle finger placed for examination. If the Pulse feels hot through the energy of Bile, then the morbid humours, being replenished with 'malapert' blood must be understood. According to some, this refers to the Pulse passing near the elbow. All this should be understood as arising from fever in other places as well. *Malah*—may mean either blood vitiated by heated Air ; or in Phlegm, blood vitiated through morbid Air.

According to some, all this hinges upon more or less of the three morbid humours.

प्रसङ्गात् ज्वरस्य साहजिक रूपसुकृता आगन्तुकरूप भेदमाह,—  
“मूतज्वरे सेक इवाति वेगा धावन्ति नाडग्रोहि यथाब्विगामा;” ।६।

तथा ।

सेके जलसेके स्नोतस्तीव जलम्बुतेवेति यावत् । तापस्तु स्थादेव ।  
तेन तप्तजलसिक्तरज्जुवत् इत्यर्थः । यथा अब्विगामा नद्यः पयःपूरे  
प्रविशन्तीत्यन्वयः ।

Having in due course treated of the natural forms of fevers, (the author) speaks of their forms when approaching.

In fever arising from one's being possessed by evil spirits, the Pulse, resembling a cord washed with hot water, rushes violently like a river in the rainy season careering to the ocean. 9.

*Seka*—watery wash. *Srataswativa*—‘like a river in the rains.’ *Tape* etc. ‘There is heat.’ As when an ocean-seeking stream enters into the abode of waters.’ This is the syntactical nexus.

ऐकाह्निकेन कचन प्रदूरे, त्रणान्तगामा विषमज्वरेण।

द्वितीयके वाय तृतीयद्वये गच्छन्ति तप्ता भ्रमिवत्क्रमेण ॥१०॥

प्रदूरे इत्यर्थदङ्गुष्ठमूलतः कियहूरे। त्रणावसान मालेण गमनशीला  
नाड्य इत्यनुसज्यते। द्वितीयकादौच क्रमेण किञ्चित् किञ्चित् दूरं  
गच्छन्तीर्थ्यः। नचैव स्वस्थान च्यवनेनासाधत्व मिति चत आह  
तप्ता इति विशेषणेनान्वयः। भ्रमिवदिति पुनरेवमेवेति।

In a quotidian fever, the pulsations are sometimes found a little further off (than the root of the thumb); and anon they are at their usual locality. In fevers whose paroxysms return every second, third, or fourth day, the Pulse, being heated, gradually goes on like a wheel. 10.

*Pradure*—A little further off from the root of the thumb. ‘In a moment the moving Pulse (returns)’—is to be understood. In fevers whose paroxysms return every second, etc, the Pulse

moves a little further off. But this lapsing does not signify incurability ; and hence ( the author ) says,—‘The Pulse is heated.’ ‘Like a wheel’ signifies ‘returning to its place.’

The Pulse lapsing momentarily from its place and then coming back.—This continual oscillation is picturesquely described by the image of a rotating wheel.

तथा ।

कोधजे सङ्गलग्नाङ्ग समाङ्गा कामजे ज्वरे ।

उष्णा वेगधरा नाडी ज्वरकोपे प्रजायते ॥ ११ ॥

सङ्गेति क्वचित् किञ्चित् आवर्ज्जितदेहा । समेति नाडग्रन्तरालिङ्गितप्राया । ज्वर इति ज्वररूपोष्णतावश्यकता । सङ्गलग्नं नाडग्रन्तर स्थृष्टमिव अङ्गं यस्याः सा नाडीति प्रकरणात् । समाङ्गेति नाडग्रन्तर सम्बन्धेनैव वातादि क्रमः इति । नहु उलूष्णा । अजीर्ण जाडग्रन्तावं नहु नाडग्रन्तर सम्बन्धं उपैति असम्भवत्यात् इति । वेगधरा इति, वेगः शीघ्रगमनभेदः ।

In a fever arising from anger, the Pulse appears as if depending on another ; and in a fever arising from stress of sexual urgency, the Pulse appears as if being embraced by another. In the rage of fever the Pulse is both heated and rapid-coursing. 11.

*Sanga etc.*,—somewhat renouncing its individuality. *Sama etc.* as if embraced by some other Pulse. *Jwara etc.* *samanga etc.*—The necessary

heat of fever. *Samanga* etc.—The Pulse which touches another. The Pulse which has its Air, etc. depending on another ; but this does not signify excess. In indigestion, (the Pulse) has dullness ; but it does not connect itself with any other ; this is because of impossibility. *Vegadhara*—having rapidity. *Vega*—rapidity, the distinguishing feature is swiftness.

उद्देग क्रोधकाखेषु भयचिन्ता अभेषु च ।

भावक्षीणगति नांडी ज्ञातव्या वैद्यसत्तमैः ॥ १२ ॥

उद्देगः कामवैराग्यभावः । भावश्चअभिलापाद्यवस्था, तथा  
क्षीणगतिः क्षतया ज्ञायमाना । क्षीणा गते रितिपाठे, क्षीणा  
क्षण, उद्देगः उत्पद्यते एव, कथमित्याह, गतेः गमनेन, ज्ञातव्या ।

ज्वरादन्यत्वैव केचिदिद्दमनन्ति । एवम् कामात् क्रोधात्  
वेगवती क्षीणा चिन्ता भयाङ्गते ।

In desire or dispassion, in the time of anger, in fear or anxiety or fatigue, the Pulse, it must be known by the foremost physicians, is enfeebled through the dint of desire, etc. (i) 12.

*Udvega*—desire or dispassion. *Bhava*—The mood of eager longing etc., (The Pulse) enfeebled

(i) The book compiled by Govinda Rama shows the reading :

उद्देगक्रोधकामेषु भयचिन्ताभभेषु च भावक्षीणगते नांडी ।

In excitement (through labor or walking fast ), in anger, in sexual eagerness, or fright at the sight of *Rakshasas* etc., in distracting thought, or in delusion, the Pulse is feeble on account of the tone prevailing.

by such a mental mood must be known accordingly. If *Kshina gateh* is read, then from its motion, (the) Pulse should be understood as *kshina*—weak on *Udvega* having been produced. Some apprehend that this applies to cases other than fever. And also from sexual desire or anger, (the Pulse) is rapid, though feeble, but in anxiety or fear, it is leaping.

प्रसङ्गाच्चरिणः कुपथ्यादिज्ञानमाह ।

ज्वरेच रमणे नाडी क्षोणाङ्गा भन्द गामिनी ।

ज्वरे कामार्त्तिरूपेण भवन्ति विकलाः सिराः ॥ १३ ॥

ज्वरे सति रमणे क्षते, नहु ज्वरे रमणेच्चेति प्रकरणात् कामार्त्तिरूपेण भवदशास्त्रविकला इष्टाप्राप्तेत्रव इतस्तत श्वपलाः ।

### IMPROPER DIET IN FEVER.

After carnal indulgence during fever, (the Pulse) is slender and mild-flowing. If a person pines for cohabitation while suffering from fever, his Pulse is mild. 13.

*Jware* etc., 'after' sexual commerce in fever; not 'in fever and after sexual intercourse.' This appears on grounds of reason. The Pulse of a person longing for carnal encounter, appears to be going hither and thither for getting at something wished for.

तथा ।

उष्णत्वं विषमा वेगा ज्वरिणां दधिभोजनात् ॥ १४ ॥

उष्णात्वं सहजतोऽपि च्छिकमित्यर्थः । विषमा, ज्वरोन्ना रूपा-  
दधुत्कटाः । नाडग्रा इति प्रकरणात् । च्छरिणां दधिभोजिना-  
मिति केचित् पठन्ति ।

If a person takes curd while in fever, his Pulse betrays heat and great vehemence. 14.

*Ushnatama*—heat, i. e. more than ordinary.  
*Vishama*.—great, i. e. more even than could proceed from the fever. *Nadya*—pulse, is understood from what has gone before. *Jwirina dadhibhojanah*—‘persons affected with fever eating curd’—is read by some.

तथा ।

ब्रह्माशिवादसुस्थले जायन्ते तापिताः सिराः ।

काञ्जिकया ज्वराक्रान्ते जायते सन्धरा गतिः ॥ १५ ॥

अत्यन्तमोजनेन असुस्थिते—ज्वरे अन्यस्थिन् वा रोगे, सिरा  
स्तापिता भवन्ति, परिसरस्थलस्य वक्षिरूपत्वात् । काञ्जिकासोजन-  
जन्यासुस्थितायान्तु नाड़ी गतिमान्यर्थं सुपैतीति विशेषः ।

In consequence of a person having taken acid while in ill health, his Pulse is heated. If while attacked with fever, he takes rice-gruel, his Pulse moves slowly. 15.

Ill health in consequence of having taken acid in excess. In fever or any other disease. The Pulse becomes heated on account of the part resembling fire. Owing to one's having taken rice-gruel,

and thus becoming unwell, the Pulse has a languid movement. This is the speciality.

### प्रसङ्गादाह ।

व्यायामे भ्रमणेचैव चिन्तायां धनशोकतः ।

नानाप्रकारगमनं सिरा गच्छति विज्वरे ॥ १६ ॥

चिन्तायां अथयनादिना । नानेति क्षणं क्षण मन्यथारूपतया ।

विज्वर इति ज्वरसुक्तमाले, प्रकृतशरीरेऽपि व्यायामादिना नाड़ी-  
ज्ञानाभावस्य उक्तत्वात् । इति ज्वर ज्ञानं ।

इदानीं प्राप्नावसरतया रोगान्तर निरूपणे कर्त्तव्ये, प्रकटरोगाणां  
मन्यग्रन्थान्तरे निःसन्देह-निरूपणात् तेषां वातादिजन्यत्वविशेषस्य  
प्रागुक्तलक्षणैरेवाधिगमनात् निगूढ़-लिङ्ग-रोग-निरूपण मेवारभमाणो  
निखिल गद मूढत्वात् अजीर्ण निरूपण माह ।

Even when a person has no fever, his Pulse discovers diverse movements in physical exercise, walking, thinking, or grief for ( loss of ) wealth. 16.

Thinking during study. *Nana*—diverse, means various movements occurring momentarily. *Vijwara*...when one has no fever ; even in the body in a natural state ; this is because of the saying that the Pulse of one that has taken physical exercise etc, cannot be known. This is the knowledge of fever.

It being necessary to enter upon the diagnoses of other ailments, having got leisure, (the author), seeing that other works infallibly diagnose developed diseases, and that their special origins

in Air, etc. have been indicated by the aforementioned symptoms,—enters upon diseases attended with secret symptoms, and ( at the outset ) speaks of indigestion as the root of all ailments.

अजीर्णे भवेत्ताडी कठिना परितो जड़ा ।

प्रसन्ना तु द्रुता शुद्धा त्वरिता च प्रवत्तते ॥ १७ ॥

अजीर्णे ति आम पक्ष सामान्ये न । कठिना अकोमला । परितः  
उभयपार्श्वतः । जड़ा अष्टधग्भूतप्राया, वच्यमाय त्वरितत्व व्यति-  
रेकेण मन्दमन्दगमनाच । प्रसन्ना तु अजीर्णभाववती । द्रुता  
अकठिना जलमूत्रेव च शुद्धा जाडप्ररहिता, त्वरिता शीघ्रसन्दाच ।  
अत विशेष माह ।

In indigestion the Pulse becomes stiff, and seems to be on both sides. But a Pulse in good digestion is soft, without dullness, and rapid. 17

*Ajirna*—Indigestion, indicates acute or chronic indigestion. *Kathina*—stiff. Parita, on both sides. Jara...as if without separation. This is from coursing slowly, without the speed mentioned below. Prasama.....( the Pulse ) without indigestion. Druta—soft, like the roll of waters. Suddha.—without dullness. Twarita—speedy, on account of swift pulsations. Here (the author) speaks of special characteristics.

पक्षाजीणे मुटिहीना मन्दं मन्दं वहेत्सिरा ।

अस्तुक्पूर्णं भवेत्कोषणा गुर्वीं सामा गरीयसी ॥ १८ ॥

कीष्णेति मध्यकर एव प्रागुक्तं, गुर्वीं कोष्णेति पूर्वेणान्यथः ।

उक्तं “गुर्वी कोष्णाच रुधिर-पूर्णं नाड़ी प्रजायते” इति । सामा-  
चेत् गरीयसी, स्थूला, गुरुतायुक्तत्वात् आमस्य, अकठिना कफो-  
द्रेकात्, वाताजीणेत् कठिनेत्यनुभवः । प्रसङ्गात् भोजनकृधयोज्ञान  
भाव—

In chronic indigestion, the Pulse, becoming thin, courses slowly. A Pulse filled with blood becomes slightly heated, heavy and thick. 18.

*Koshna*—slightly heated, as already mentioned in *madhya-kara*.—*Gurvi* and *Koshna* must be connected with what precedes. It is likewise said : ‘A Pulse filled with blood is heavy and tepid.’ Mild yet full, from weight of mucus. *Akathina*—soft, in consequence of the presence of Phlegm. But in indigestion from Air, the Pulse must be inferred as stiff. In this connection (the author) discusses Meals and Appetite.

सुखितस्य स्थिरा ज्ञेया चपला कृधितस्य च ॥ १६ ॥

सुखितस्य भोजनादि त्रैस्य । स्थिरा, मन्दगमना, भोजना-  
जीर्णसम्बन्धेन स्थूला चेति मन्तव्यं । तदुक्तं “सुखिनस्तु स्थिरा ज्ञेया  
तथा वलवती भता” । वलवती स्थूला । चपला अस्थिरा, पिञ्चो-  
ल्युणतया कुलिङ्ग-लावकादि गमनाच ।

The Pulse of one that has refreshed himself is slow-moving ; that of one that is hungry, is restless. 19.

*Sukhitasya*—refreshed with meal. *Sthira* mild-moving. The intention is that the Pulse is also

slow when there is indigestion after meal. It is said, 'The Pulse of one repleted is slow and full. *Valavati*, full. *Chapala*, restless. Owing to excess of Bile, the Pulse goes like a fork-tailed shrike or a quail.

### प्रसङ्गात् भव्यज्ञान माह—

पुष्टिसौलगुडाहारे, मांसेच लगुडाकृतिः ।

क्षीरे च स्तिमिता वेगा मधुरे भेकवद्गतिः ॥ २० ॥

पुष्टिः स्यौल्यं, अजीर्ण सम्बन्धात् काठिन्यमपि तैलेति स्नेह-  
मावपरं । तथाच फलरसेऽपि । गुडाहारे किञ्चित् जाडं जड़त्व  
मिति भेदः । गुडेति मधुरनिर्यास मावपरं मांसे मांसाहारे ।  
खगुडेति उच्छूनतया दण्डायमानत्वं । क्षीरे क्षीराहारे । स्तिमितो  
मन्दवेगः । मधुरे शर्करादौ द्रवे चाद्रवेच भेकवद् झवगतिः ।

### ON EDIBLES.

If an individual eats any oleaginous substance, molasses, or meat, his Pulse is swelling, resembling a thick stick; if he eats inspissated milk, his Pulse courses like a frog, etc. 20.

*Pashti*, fullness, implies toughness in consequence of indigestion. *Taila*, means oily substances in general. In eating molasses one has one's Pulse affected with dullness. *Gura*—molasses, means sweet substances in general. *Manse*, in meat i. e. when a person has taken meat. *Lagura*,

appearing standing because of swelling. *Kshire* in inspissated milk, means when one has fed on the same. *Stimita*—slow-moving; *madhure*, when one has taken sugar etc, in a liquid or a solid form. *Bhekavat*, leaping motion.

रम्भागुड़ वटाहारे रुक्षशुक्कादिभोजने ।

वातपित्तार्त्तिरूपेण नाड़ी वहति निष्क्रमं ॥ २१ ॥

रम्भागुड़योः प्रत्येकं, मिलितयोरपि । वटाहारे वटकाहारे ।

रम्भाच गुड़वटकचेत्यपरः । रुक्ष मस्तेहं चूर्ण-विदलादि । शुक्कं, स्निग्धमपि भज्जन रौद्रादिना कठिनं चिपीटकादि । वातेति वातपित्तगदे यद्रपं “चञ्चला तरला स्थूला कठिना वातपित्तजा इति यदुक्तं, तद्रपं” । निष्क्रमनिति पौर्वापर्यं विपर्ययेणापि । मिश्रिते मिश्रधर्मवतीत्यर्थः ।

When a person has fed on cakes composed of molasses and plantains, or any rough or dry substance, the Pulse courses as in a combination of morbid Air and Bile, retaining the same succession, or reversing the same. 21.

*Rambagurayoh*—cakes made of molasses and plantains. *Vatahare*...eating cakes. Some say the meaning is, plantain and cakes mixed with molasses. *Ruksham*, any substance without oil, such as powered peas. *Sushxam*...although oleaginous, yet hard in consequence of being fried or exposed to the sun. *Vata*—its (the Pulse's) condition in any disease springing from morbid Air and Bile.

In morbid Air and Bile, the Pulse is restless, soft, swelling, and tough.' This is the form. *Nish-kramam*, in the same succession or in reversal of the same. In a combination of humours, the Pulse has the characteristics of the humours entering into the combination.

### अथ रसानं ।

अबुरे वर्हिंगमना तिक्ते स्थात् भूलतागतिः ।  
 अस्त्रे कोष्णा प्लवगतिः कटुके भद्रः सचिभा ॥ २२ ॥  
 वर्ही मयूरः । भूलता किञ्चुलुकः । प्लवगतिः खेकगमना ।  
 भद्रः कुलिङ्गविशेषः ।

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### ABOUT THE FLAVOURS.

When a person imbibes a sweet flavour, his Pulse courses like a peacock,—when he takes a bitter one, it courses like an earth-worm ; when he takes anything acid, being slightly heated, it courses like a frog ; and when he takes anything pungent, it courses like a Bhringa (bird). 22.

*Varhi*—peacock. *Bhulata*—earth-worm.

*Plavagati*, the motion of a frog. *Bhringa*, a “species of fork-tailed shrike.

कषाये कठिना स्नाना लवणे सरला द्रुता ।  
 एवं द्वितिचतुर्थे नानाधर्मवती धरा ॥ २३ ॥  
 स्नाना जडा । एवं निर्णीता-जीर्ण-स्नैव वक्तव्यं । तिक्ते त  
 कषायत्वं सर्वथा दृत्यनुभवः ।

When anything astringent is taken, the Pulse becomes stiff, and dull ; when anything salt, it becomes straight-coursing and rapid. In this way, by taking two, three or four kinds of flavours, a person hath a Pulse displaying various qualities. 23.

*Mlana*—dull. This also occurs in indigestion ascertained. A bitter substance is also astringent —this should always be inferred.

तथा ।

द्रवेति कठिना नाड़ी कोमला कठिनाश्ने ।

द्रवद्रव्यस्य काठिन्ये कोमला कठिनापिच ॥ २४ ॥

चुद्रे षष्ठक् ग्रन्थिलेव पुष्टे पुष्टैव जायते ॥ २५ ॥

स्तर्द्धं

Liquid substances give a hard feel to the Pulse,—and conversaly, when one feeds on hard substances, his Pulse has a soft feel. If any liquid substance happens to have firmness, the Pulse gets at once soft and hard. 24—25

If a person eats anything small, his Pulse becomes divided and knotted ; if he takes nourishing diet, his Pulse gets nourished. (1)

अग्निमान्द्य धातुक्षय ज्ञानमाह ।

मन्दाग्नेः क्षीणधातोश्च नाड़ी मन्दतरा भवेत् ॥ २६ ॥

मन्दतरा अतिमन्दगमना । क्षीणाच शीतलाच भवति । तदुक्तं  
“क्षीणधातौच मन्दाग्नौ नाड़ी क्षीणतमा भवेत्” तथा—“मन्दाग्नौ

(1) Phings Le Bengalice.

शीततां याति नाड़ी हंसाकृति स्थाता' इति । किञ्चिज्जाङ्गतापि  
वोच्व्या । दीप्ताग्नौ वक्ष्यमाण-लघुता-विपर्ययात् । अन्येत्र—  
“क्रामाशये पुष्टिविवर्षनेन, भवन्ति वाडग्रो मुजगाम्बृत्ताः ।  
आङ्गार-मान्द्यात् उपवासतोवाऽ तथैव नाडग्रो मुजगातिवृत्ताः” ॥  
मुजगाम्बृत्ता इति स्थौल्याभिवृद्धग्रा पश्चादपेक्षया मुजगस्य अय-  
सुजे मुजगाम्बे दृत्तं वर्तनं यासां । अतिवृद्धा इति क्वापि । तथा  
बड्ड भोजिनोऽल्पाशनेनच ईषज्जि करायएव सर्पफणाकारा भवन्ति,  
किञ्चित् वक्रा मूत्वा स्थित्वा वहन्तीत्यर्थः । मुजगप्रमाणा इत्यपि  
पठन्ति । अतथा अन्यथा तेन क्रमेण पुष्टाः क्रमेण हीणात्यर्थः ।  
अतिवृत्ताः वर्तुलास्तेन गतिस्तु भन्दैव । उपवासेतु शीघ्रा शीणाच  
वक्राच वाताविक्यात् ।

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## ON LOSS OF APPETITE AND WASTE OF SEMEN.

In loss of appetite, and weakness of semen  
the Pulse moves very feebly. 26.

*Mandatara*—coursing very slowly ; *Kshinacha*,  
becomes also cool. It is said : ‘In seminal weak-  
ness and loss of appetite, the Pulse gets extreme-  
ly feeble.’ Again : ‘In loss of appetite, the Pulse,  
appearing like a swan, becomes cool.’ A little of  
dullness is also to be understood. This follows  
from the fact that the opposite—lightness—treated  
of below—is the case in sharp appetite. Others,  
however, say : ‘In a mucous diarrhea, the Pulse

from feebleness resembles the movements of the crest of a serpent. From a spare meal or fasting the Pulse, having the motions of the crest of a serpent, is sometimes lusty and sometimes feeble. *Bhujagagravritta*—i. e. is full, swelling. Whose motions more resemble the crest of a serpent than any other part of its body. *Ativriddha*—‘very vigorous’—is read somewhere. When a person capable of eating largely, eats sparing, his Pulse flows somewhat like the hood of a serpent, i. e., courses a little obliquely. Some read *Bhujagapramana*, like a serpent. *Atatha*—otherwise, i. e. now full and now feeble. *Ativriita*, round; the Pulse coursing round, i. e., slowly. In a fast, the Pulse from excess of Air courses swiftly, feebly, and obliquely.

### प्रसङ्गात् दीप्ताग्नि ज्ञानमाह—

लघूति वहति दीप्ताग्ने स्थथावलवती मता ॥ २७ ॥

लघूति न पुष्टा, नापि क्रीणा, किन्तु स्वच्छा, उच्छ्रुनाच, तथा  
हुधाधृह्यग्रा वेगवती मन्दाग्नि वैपरीत्येनच अशीतला क्रीणाच  
ज्ञेया ।

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### ON FLAMING APPETITE INCIDENTALLY.

When the appetite is flaming, the Pulse is light and powerful. 27.

*Laghwi*—not full, yet not faint either; but hale and bulky.

In a like manner, vigorous through increase of hunger. In loss of appetite, on the contrary, the Pulse is hot and feeble.

### प्रसङ्गात् घ्रहणीमपि साह—

पादेच हंस सदृशी करे मरुङ्क संस्ववा ।

तस्यामने र्मद्दता देहे त्वयवा घ्रहणीगदः ॥ २८ ॥

पादस्था करस्थाच नाडीत्वर्यः । तथा—

### ON CHRONIC DIARRHEA.

If in the foot the Pulse courses like a swan, and at the hand, it has a leaping movement like that of a frog, then there is a fall of appetite in the system, or the presence of chronic diarrhea is to be inferred. 28.

The Pulse at the foot and that at the hand, that is,

नेदेन शान्ता घ्रहणीगदेन निर्बीर्यरूपात्वति सारभेदे ।

विलम्बिकायां द्विवगाकदाचित् आमातिसारे पृथुला बड़ाच ॥ २९ ॥

संघ्रहयहरण्याभेद यदि रेचनं महत् तदानीं शान्ता अनुलूणा कदाचित् किञ्चिदेवोपलभ्यमानस्यन्दा । एवर्जु चिरातिसारिणो यदि भेदो रेचनं तदानीं तज्ज छच्छ्रुतमा, अतिसारमात्रे छच्छ्रुतसत्त्व मतिरेचनात् । निर्बीर्यरूपा स्वस्ताङ्गवत् हस्तपांद स्वेदादिना उपलभ्यमान स्थान्त्रेपि अति दृश्यन्दा । कदाचिदिति प्रायशः शान्ता । इति घ्रहणी संघ्रहयहणी विलम्बिकातिसार ज्ञानम् ।

In chronic diarrhea, if one has purging, one's Pulse is languid ; if a person has purging in dysentery, his Pulse is nerveless ; in Vilamvika, the Pulse sometimes has a leaping motion ; and in mucous diarrhea, the Pulse is full and dull. 29.

If in *Sangraha grahani*, there is much purging, then the Pulse is slow ; i. e., the pulsations are imperfectly felt. In chronic dysentery, if there is purging, then that does not render the Pulse the feebler. In *atisara*, the extreme of weakness is reached through much purging. *Nirviryayarupa*—although the Pulse is perceived at the hand and foot through sweat in a flurried condition, yet the pulsations are feeble. *Kadachit*—means that the Pulse is generally quiet.

अथ मूत्रवर्चोग्रह विस्त्रिका ज्ञानं ।

निरोधे मूत्रशक्तयोः विड्यते लितराश्रिताः ।

विस्त्रिका भिन्नतेच भवन्ति भेकवत्क्रमाः ॥ ३० ॥

मूत्रशक्तयोः विड्यते लितराश्रिताः । स्त्रियोः, स्त्रेष्ठया निरोधे धारणे वा, इतराश्रिता एकतराश्रिता इति भिलितापेष्यया नूप्रनता क्रमस्य । विस्त्रिकेति विस्त्रिकाश्मरीमूत्रक्षच्छ ज्वरादिजन्यविष्टम्भादिपरं, तेन वक्राताच, “विष्टम्भगुलमेनच वक्ररूपा” इति वक्ष्यमाणत्वात् । स्त्रेष्ठताच । तथाचान्यत्र “विस्त्रियां दृश्यते नैव नैवस्थानं विसुद्धति” इति कदाचित् स्थन्दानुभावोऽपि । अवान्तर भेदास्त्रूपदेशाद्युभवादिना ज्ञेयाः । इतिमूत्रवर्चोग्रहविस्त्रिका ज्ञानं ।

## ON CHOLERA AND THE STOPPAGE OF URINE.

When the urine and stool are stopped, or when the stool alone or the urine alone is suddenly restrained, or when any one is attacked with cholera, the Pulse courses on like a frog. 30.

*Mutrasakrita*—both (urine and stool). *Vigraha*—‘restrained,’ implies ‘each taken separately.’ Restraining of oneself. *Ekatavasrita*—‘one only,’—this implies less strength comparatively than when combined. In cholera, strangury, gravel, the Pulse, on account of urine being stopped, courses obliquely. (The) Pulse, on stoppage of the urine or in *gulma*, courses awry—as will be seen anon. (The Pulse) also is fine. It is elsewhere (said); ‘In cholera, the Pulse is not perceived, yet it does not leave its locality.’ Sometimes the pulsations are felt. (The presence of the Pulse) is to be inferred from instructions received and on grounds of probability.

अतःपर मानाहादि ज्ञान माह ।

आनाहे सूतवक्ष्यु चभवेन्नाडीगरिष्ठता ॥ ३१ ॥  
गरिष्ठता गुरुता काठिन्यच्छ्रेति ।

## ON EPISTASIS.

In epistasis and strangury, the Pulse becomes heavy. 31.

*Garishthata*—heaviness, also stiffness, glandular enlargement in the abdomen, as that of the mesenteric gland ; etc., so as to be perceived internally.—T.

तथैव शूलज्ञान माह ।

वातेन शूलेन भर्तु स्फुरेन सदातिवक्राहि सिरा वहनी ।

ज्वालामयी पित्तविचेष्टितेन साध्यान शूलेनच पुष्टिरूपा ॥३२॥

वातशूलहेतोः सिरा वातस्फुरेन वातोल्पुणगत्या सर्वदैवातिवक्रगत्या वहनी भवति । तथाच पित्तशूलेन ज्वालामयी भवति । उभयशूलेन उभय धर्मवती भृत्या पुष्टिरूपा भवतीति निर्गतिर्थः । उभयधर्मविरहेण तु आमशूलं क्रिमिशूलमेव वा ।

In sharp pain arising from Air, the blood-tube, from the bounding of Air, always moves obliquely. When Bile is active, the blood-tube has a burning sensation ; in intumescence with sharp pain, the blood-tube is full. 32.

On account of sharp pain generated by Air, the blood-tube, in consequence of springing Air, i. e., Air waxing powerful, always courses very obliquely. And in sharp pain generated by Bile, (the Pulse) burns. In sharp pain springing from vitiated Air and Bile, both the characteristics are present. This is the detailed explanation. When both the humours are absent, or in pain arising from accumulation of mucus, or from intestinal worms.

चथ मेहज्ञान माह ।

प्रमेहे ग्रन्थिरूपा सा प्रतप्रात्वाम दूषणे ॥ ३३ ॥

ग्रन्थिरूपा भये भये ग्रन्थिमतीव भवति । तथैव चामदोषे  
कदुषणाच ।

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### ON GONORRHEA.

In Gonorrhœa, the Pulse has knots ; and in vitiated mucus, it is tepid. 33.

*Granthirupa*—i.e., having knots between. In the same way in vitiated mucus, the Pulse is tepid.

विष विषम्भ गुल्मज्ञान माह ।

उत्पित्सुरूपा विषविषिकाले विषम्भ गुल्मेनच वक्ररूपा ।

अत्यर्थवातेन अधःस्फुरन्ती उत्तान भेदिन्यसमाप्तिकाले ॥ ३४ ॥

विषमक्षणेन, सर्पादि दंशनेन वा या विषि स्तस्यां नाड़ी उत्पित्सुरिव अपरिनिष्ठगमना स्थात् । विषम्भ गुल्मेच उत्पित्सुरपि वक्रा । तथापि वाताधिकतया अधस्तात् स्फुरन्ती तिर्यग्भेदिनी भवति, तत्रापि तदसम्बूर्ण दशायां उत्तान भेदिन्यपि भवति, लताय-  
दूर्धं झवेन गच्छत्यपि । यद्वा असमाप्तिकाले अन्तरान्तराधस्तात् जार्जमपि यातीत्यर्थः ।

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### ON POISONING, STRANGUARY, AND GULMA.

When any poison is spreading over the system, (the Pulse) betrays a restless movement ; and

on stoppage of the urine, it courses obliquely. When the body is surcharged with Air, (the Pulse) moves downwards ; and when the accession (of Air) is not yet complete, the Pulse flows upwards. 34.

When any one has taken poison, or been bitten by a serpent, while the poison is spreading, the Pulse is restless. In stoppage of the urine and in Gulma, the Pulse, being restless, is also oblique-coursing—so in excess of Air, the Pulse courses downwards ; yet when this process is yet unfinished, (the Pulse) courses upwards, and moves like a creeper, leaping upwards ; or during the incomplete condition, the Pulse internally courses upwards from beneath.

**गुल्मे विशेष साहू कच्चित् ।**

गुल्मेन कम्पोऽथ पराक्रमेण पारावतस्येव गतिं करोति ॥ ३५ ॥

कम्पश्चलता पारावतगतिः भ्रमिवत् घूर्ण्यमाणत्वं । उन्नादाव-  
येव सेव क्रमः ।

## PARTICULARS ABOUT THE GULMA.

In Gulma, the Pulse is tremulous, and courses, wheeling like a pigeon. 35.

*Kampa*—restlessness. Movement of a pigeon—has a rolling motion like that of a wheel. In insanity, this also is the case.

तथा

ब्रणेऽति कठिने हैहे प्रयाति पैत्तिकं क्रमं । भगन्दराबुरुषेण  
नाड़ीब्रण निवेदने ॥

प्रयाति वातिकं रूपं नाड़ी पावकरूपिणी ॥ ३६ ॥

ब्रणे सति लावकादिगतिं प्रयाति । कठिने इत्यपकदशायां ।  
पक्षतायान्तु न तथेत्यर्थः ।

When the boil is yet hard in the body, the Pulse courses as it does in (morbid) Bile.

In intestinal boil, the Pulse is fiery hot, and moves as it does in fistula and (morbid) Air. 36.

In boil, the Pulse courses like a quail. *Kathina*, hard, i.e., when the boil is not fully developed. This is not so when it has fully developed itself.

तथा

भगन्दर द्रव नाड़ी ब्रणेऽपि वातिकं क्रमं ।

सुजंगादिवदु गमनं कुरुते पावक रूपिणी ॥ ३७ ॥

सुतप्ता नाड़ीति सर्वत्र ।

इति ब्रण नाड़ीब्रण भगन्दर ज्ञानं ।

As in fistula, so in intestinal boil, the Pulse, surcharged with Air, goes like a serpent, and is fiery hot. 37.

The Pulse is invariably hot.

तथा

वान्तस्य शत्र्याभिहतस्य जन्मो वैगाव रोधाकुलितस्य भूयः ।

गतिं विदत्ते धमनी गजेन्द्र-मराल-मालेव कफोल्खणेन ॥ ३८ ॥

कफेति वान्ताद्यवस्थानन्तर मपि कदाचित् लघात्वात् ॥ तेन  
क्षहिंप्रसङ्गात् पवनोऽपि अवश्यं धातुक्षयद्विं उपैति इत्यादिना न  
विरोधः । तस्य धातुक्षयादि व्यापारे साधेत्वात् । कफोल्खणेन वया  
तथेति नार्थः । तेन स्थूला मन्दाच । तथाच सुक्तस्य वान्तस्यच मेदुरस्य  
इत्यादि रामराजः । खोरोगादिक मपि रक्तादिक्रमेण ज्ञातव्यं ।

When one has vomited or been struck with any weapon,—or when one is ill at ease in consequence of restraining the force of urine or excreta, the Pulse through the predominance of Phlegm courses like an elephant or a swan. 38.

*Kapha*, etc.—Phlegm, etc., implies that sometimes such is the case *just after* one has thrown up. From this, on preponderance of Phlegm, that Air also brings about loss or increase of semen,—involves no contradiction ; for this conduces to such loss, etc. The sense is not, ‘as in the high accession of Phlegm, so.’ Through this, (the Pulse) is thick and slow. It is said ; (‘The Pulse of ) one that has fed, or thrown up, is saponaceous, etc,’ *Ramaraja*. Female diseases must be known, taking menstruation—etc, one after another. (I)

(I) This note is nebulous ; but the translator has done his best. He finds that the common run of Hindu physi-

तदुयथोक्तं सुश्रुतेन “आर्तमपि लिभिर्वैः शोणितचतुर्थैः  
स्थग्हन्वैः समस्तै ओपसूष्ट मवीजं भवति । तदपि-दोष-वर्ण वेदना-  
दिभिर्विज्ञेयं । तेषु कुणप गन्धि पूति पूय क्षीण मूल पुरीष-  
प्रकाशमसाध्य भन्यत् साध्यं भवति” ।

“वाहारस्य सम्यक् परिणतस्य यत्तेजोभूतः सारः परम सूक्ष्मः  
स रस इत्युच्यते” । “रसादेव स्त्रिया रक्तं रजः संज्ञं प्रवर्त्तते”  
( रक्तं ) “फेनिल भृणं छाणं परुषं ततु शीघ्रग मस्तुन्दिच वातेन  
दुष्टं । नीलं पीतं हरितं श्यावं विस्त्र भनिष्टं पिपीलिका मञ्चिकाणा  
मस्तुन्दिच पित्तदुष्टं । गैरिकोदक प्रतीकाशं स्त्रिघर्वं शीतलं वहलं  
पिच्छिलं चिरस्त्रावि मांसपेशीप्रभं क्लेशदुष्टञ्च । सर्वं लक्षण संयुक्तं  
काञ्जिकाभं विशेषतो दुर्गम्भिच सञ्चिपात दुष्टं । पित्तवत् रक्तेन  
अति कषणञ्च । द्विदोष लिङ्गं संसूष्टं” ।

Susruta says,—“The three morbid humours, i.e., Air Bile, and Phlegm, and blood—these four—separately, or any two or all combined, affecting the menstrual discharge, render it seedless, i. e., deprives it of its power of producing offspring. This state of things is plainly known by the morbid condition of Air, Bile, etc, by the color of the patient, and by the pain she feels. If the menstrual flow is feeble, smells like a corpse, has knots, appears like pus, and is malodourous, or appears like urine or stool—then it is incurable,—cases having other symptoms than these are curable.

When what is eaten is well digested, the subtle essence of it which arises from it, is called *rasa* (juice). The blood

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cians are not particularly learned in their own books. Further, the Hindu medical parlance differs materially from ordinary Sanskrit. The translator has accordingly been obliged to rely upon his independent judgment. T.

of women is produced by this juice, and goes by the name of menses. If the menses are vitiated by Air, they are frothy, red and dark ; dry, scanty, rapid, and liquid ; when they are vitiated by bad Bile, they become blue, yellow, green and yellow-black ; they have the smell of raw juice ; and ants and flies do not seek them ; when the menses are vitiated by Phlegm, their hue is like that of muscles, and water mixed with yellow earth ; and they are oily, cool, smooth, and ever-flowing. When the menses are vitiated by all the humours in a morbid condition, they are like rice.gruel, and are very malodourous. When the menstrual discharge has two defects, it manifests two kinds of symptoms.

विशुद्धमार्त्तवं यथाह सुश्रुतः ।

“शशसूक् प्रतिमं यन्तु यदा लाक्षारसोपमं ।  
तदार्त्तवं प्रशंसन्ति यदासो न विरञ्जयेत्” ॥

खीरोगादिकमपि रक्तादिकमेण ज्ञातव्य मित्यबादि पदेन शुक्र-  
मूल-नेत्र-नासाख्य जिह्वानां ग्रहणं ।

### THE SYMPTOMS OF HEALTHY MENSTRUATION.

That menstrual discharge is healthy which is like the blood of a hare or like lac, which does not discolor a cloth,—i. e., which staining a cloth, goes off when washed with water.

ब्रथातो रेतसि यथाह सुश्रुतः—

वातपित्त क्षेम रक्त कुण्डप ग्रन्थि पूति पूय क्षीण मूल पूरीष  
रेतसः प्रजोवपादने न समर्था भवन्ति । तेषु वातवर्ण वेदनं वातेन ।

पित्तवर्णवेदनं पित्तेन । क्षेष्ववर्णवेदनं क्षेष्वश्च । शोणितवर्णवेदनं  
कुणप गन्धनल्पं रक्तेन । अन्विभूतं क्षेष्वाताभ्यां पूति-पूय-निभं  
पित्त क्षेष्वभ्यां । क्षीणं प्रायुक्तं पित्त मारुताभ्यां । मूत्र-पूरीष-गन्धि  
सच्चिपातेन । तेषु कुणप अन्वि पूति पूय क्षीणरेतसः छक्कुसाधाः  
मूत्र पूरीष रेतसस्तुसाधाः साध्य मन्यच्चेति । विशुद्ध शुक्र लक्षणं  
तदुक्तं सुन्मतेन ।

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### THE MODE OF EXAMINING THE SEMEN ACCORDING TO SUSRUTA.

If like the menses, the semen is vitiated by Air, Bile and Phlegm, smells like a corpse, contains knots, has a foul odour, and is found to contain pus,—and if it is feeble, and is vitiated by urine or excreta,—the semen has no generative power. If the semen is vitiated by Air, it has a hue springing therefrom, and has pain ; if it is vitiated by Bile, it has pain in consequence of the presence of Bile, and has a color analogous to it ; and if it is vitiated by Phlegm, it has a color like Phlegm and has a pain corresponding to it ; and if it is vitiated by blood, it has a hue like blood and a pain analogous to it, smells like a corpse, has pus and flows in a large measure.—The semen vitiated by Air and Phlegm has knots,—when vitiated by Air, the semen smells foul, and has pus ; when the semen has Bile and Air, it is as mentioned above and is feeble ; when it has all the three imperfections, it becomes like urine or stool, and has a (bad) odour. A semen which smells like a corpse, has knots, is malodorous, looks like pus, and is feeble, is difficult of cure ; when it smells like urine or stool, it is incurable ; all cases besides these are capable of cure.

स्फटिकाभं द्रवं स्त्रिग्वं, मधुरं मधुगन्धि च ।  
शुक्र मिच्छन्ति केचिन्तु तैला चौद्र निर्भं तथा ॥

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THE SIGNS OF A HEALTHY SEMEN AS  
MENTIONED BY SUSRUTA.

People like to have semen that is lustrous like crystal, is liquid, oily, sweet, and smells like honey. Some (praise) a semen that is like oil or honey.

अथातो भूत्र परीक्षा ।

भूत्रादिपरीक्षाया मिसानि प्रयोग चिज्ञामणि अन्ये संगटहीतानि  
उच्चले—

पाञ्चात्य रजनी यामि घटिकानां चतुष्टये ।

उत्थाप्त रोगिणं वैद्यो भूत्रोत्सर्गमञ्चकारयेत् ॥

आद्य धारान्तु सन्त्यज्य नधधारा सलुङ्गवं ।

शुने काचसये पात्रे छतं भूत्रं परीक्षयेत् ॥

भास्त्रारोदय वेखायां प्रकाश स्थानके धृतं ।

लोलविला एनः सम्यक् ततो भूत्रं परीक्षयेत् ॥

त्वेणादाय तैलस्य विन्दुं भूत्रे विनिच्छिपेत् ।

जायन्ते बुद्धुदायन विकारः सोऽस्ति पित्तजः ॥

स्त्रिग्वं श्यावारुणच्छायं वातान् भूत्रं प्रजायते ।

तावदूर्ध्वमञ्च वस्त्राति तैल विन्दुयुतं तथा ॥

भूत्रं स्त्रेष्ठणि जायेत समं पलुल वारिणा ।

## EXAMINATION OF THE URINE.

These observations have been compiled in the treatise—*Prayoga Chintamani*.

Raising up the patient four *dandas* before dawn, the physician should make him discharge urine. Rejecting the first flow, and holding the middle one a in glass vessel, (the physician) should examine the same.—When the Sun has risen, in an open place the urine should be shaken briskly again and again, and examined.

Taking a drop of oil with a blade of grass, the physician should cast it into the urine. If the bubbles are visible in it, the disease should be known as owing its origin to Bile.

When Air is vitiated, the urine is oily, yellow-black, and red-hued ; and if a drop of oil be cast into it, the urine, mixing with the oil, rises upwards in drops.

If the Phlegm is vitiated, the urine becomes foul like the water of a ditch.

जन्यच्च,

वातेन पारुडरं मूत्रं सफेनं कफ रोगिणां ।

रक्तवर्णं भवेत् पित्ते द्वन्द्वजे मित्रितं भवेत् ॥

सिङ्घार्थं तैलं स्फृशं मूत्रं स्यादामपित्तजे ।

तैलं विन्दु स्तथाक्षिप्तः इयावबुद्धुदसंयुतः ।

वातपित्तोद्भवं मूत्रं ज्ञातव्यच्च भिषम्बरैः ॥

तैलविन्दु स्तथाक्षिप्तश्वत्तर्दिक्षु विसर्पति ।

हेष्वातोद्भवं मूत्रं सौवीरेण समं यथा ॥

पारुडरं हेष्वपित्ते च पित्तेचैव परीक्षयेत् ॥

सचिपातेन लषणच्च बङ्गवर्णच्च जायते ।

तैलहृल्यं भवेन्मूत्रं नित्यं सहजपित्तजम् ॥

कफात् पलूलपानीय हुल्यं सूक्वं प्रजायते ।  
 सहवातोङ्गवं सूक्वं श्वेतं रक्तं प्रजायते ।  
 वातस्त्रेष्मोङ्गवं सूक्वं घनं श्वेतं प्रजायते ।  
 तैलहुल्यं भवेन्मूलं पित्तस्त्रेष्म सुङ्गवम् ॥  
 रक्तवातेन रक्तं स्थात् कौसुम्भं पित्ततो भवेत् ।  
 अधो बङ्गलमारक्तं सूक्वमालोक्यते यदा ॥  
 वदन्ति वदतीसारलिङ्गं तस्त्रिङ्गवेदिनः ।  
 जलोदरभवं सूक्वं भवेत् वृत कणोपमम् ॥  
 अजामूवसमं सूक्वं जीर्णज्वरसुङ्गवम् ।  
 सूक्वञ्च क्षणतां याति क्षयरोगो यदा भवेत् ॥  
 क्षयरोगाङ्गवेत् श्वेत मसाध्यं तच्च निर्दिशेत् ।  
 प्रवर्तते यदा सूक्वं स्त्रिग्वं तैल समप्रभम् ॥  
 आहार उदरस्थञ्च जीर्णं याति तदा किल !  
 ऊर्ध्वं पीत मधोरक्तं सूक्वं चेद्रोगिणो भवेत् ।  
 पित्तप्रकृतिसमूत सन्निपातस्य लक्षणम् ।  
 वाताधिके सन्निपाते क्षण मध्यं भवेत्यथा ॥  
 कफाधिके सन्निपाते शुक्लमध्यं भवेत्तदा ॥  
 यस्येक्षुरससंकाशं सूक्वं नेत्रे च पिङ्गरे ।  
 रसाधिकं विजानीयात् निर्दिशेत् तत्र लक्षणम् ॥

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## OTHER EXPERIMENTS.

If Air is diseased, the urine is pale-hued ; the urine of a patient having morbid Phlegm is frothy ; if the Bile is diseased, the urine is red-hued ; and if any two humours

be vitiated, the urine shows a corresponding mixture of colours.

In bilious dysentry, the urine is like the oil of white mustard. If when a drop of oil is cast into the urine, bubbles rise up, then physicians versed in the science of cure infer that the urine has vitiated Air and Bile.

If on the oil-drop being cast, the urine courses around it, and looks like rice-gruel, then the urine must be known as having its Air and Phlegm diseased.

When Bile or Phlegm and Bile are vitiated, the urine becomes pale.

When the three humours are diseased, the urine is black and of diverse colors. The urine in a bilious temperament resembles oil; from Phlegm the urine resembles the turbid water of a ditch.—A temperament predominated by Air has a white and red urine. A temperament having Air and Phlegm, has a thick and white urine. A bilious and phlegmatic temperament has an oil-like urine. A temperament of blood and Air has a red-hued urine; one of blood and Bile has urine colored like the *kusuma* flower.—When a person's urine is found red beneath, those versed in the knowledge of the symptoms of *Atisara* know this as a symptom thereof.

In dropsy the urine appears as if containing particles of *ghee*.

In fever of a long standing, the urine becomes like that of a goat.

In consumptive diseases, the color of the urine is dark. If in a consumptive disease, the urine is white, the case must be considered as incurable.

When the urine is smooth and glossy like oil, then what is eaten is digested.

If any person's urine is seen yellow upwards, and red

downwards, then it must be taken as a symptom of all the three humours diseased, with the Bile preponderant.

In a *Sannipat* having Air preponderant, the color of the urine is dark in the middle; in a *sannipat* having an overmeasure of Phlegm, it is white in the middle. He whose urine is like the juice of the sugar-cane, and whose eyes are tawny, has excess of bad humour; and this must be pointed out as the symptom.

### अथ नासा परीक्षा ।

शुद्धा शुद्धा शुद्धः श्वावा लिप्ताशुप्ताच नासिका ॥

नासिकात्यन्तविटता संदृता पीड़का युता ।

उच्छ्रना स्फुटिता नाना मरणाव भवेत् नृणाम् ॥

### EXAMINATION OF THE NOSE.

A nose white, dry, bulky, yellow-black, covered with cough, insensible, greatly distended, or greatly contracted, having Pirakas, in the middle, swelling and having cracks, brings on death to people.

### अथास्यपरीक्षा ।

वाते लवणमास्थं खात् पित्ते तिक्तं कफे मधु ।

द्वन्द्वजे द्वन्द्वजं ज्ञेयं सचिपाते विलिङ्गकम् ॥

### EXAMINATION OF THE MOUTH.

When Air is vitiated, the mouth tastes salt; when Bile is vitiated, the mouth tastes bitter; when Phlegm is morbid, it tastes sweet. When any two humours are morbid, the two characteristies must be known as present. In *sannipai*, all the three signs manifest themselves in combination.

## अथ नेत्रपरीक्षा ।

रौद्रे रुचे च धूम्भासे नयने तारचञ्चले ।  
 अथाभ्यन्तर क्षणाभे भवतो वातरोगिणः ॥  
 पित्तकोपेतु पीताभे भवतः पित्त कोपतः ।  
 संतस्मे भवतो दीपमालोकयितु मच्छमे ॥  
 ज्योतिर्हीर्णे च शुक्राभे जलपूर्णे सगौरवे ।  
 नन्दापलोकने नेत्रे भवतः कफकोपतः  
 तन्द्रासहाकुले श्यावे निर्भुमे क्षत्ररुचके ।  
 रक्तवर्णे च सततं विकृते घोरतारके ॥  
 ज्ञादुन्मीलते चैव ज्ञानादेवनिमीलते ।  
 विलुप्तज्ञानतारे च बद्धवर्णे च तत्क्षणात् ॥  
 भवतो नदने चेष्टां सन्त्विष्याते विशेषतः ।  
 सौख्यदृष्टि प्रसन्नाभे प्रकृत्या च मनोरन्ते ।  
 नेत्रे कथयतः शीर्वं चेयांसि खलु रोगिणः ॥

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## EXAMINATION OF THE EYE.

The eyes of a patient with excess of Air, are fierce, dry, smoky with a dark shade inside, and have their pupils restless. In excess of Bile, from the rage of Bile, the eyes are hot, have a yellow hue; and are incapable of seeing the light of a lamp. From excess of Phlegm, the eyes are lack-lustre, white, replete with water, heavy, and mild-looking.

In *Sannipat*, in especial, the eyes are overcome with drowsiness, are yellow, black, sunk within their sockets, have sharp pupils, are red-hued, and always unnatural,

have firce pupils, momentarily open and momentarily closed, and lose their dark pupils ; and they appear to be possessed of many hues.

When the eyes of a patient are mild-looking, have a pleasant sheen, are naturally grateful, they betoken an enduring healthful condition.

### अथ जिह्वापरीक्षा ।

जिह्वा पीता खरस्यशंस्कुटिता मारुताधिका ।  
 रक्ताश्यावा भवेत् पित्ते कफात् शुक्रा द्रवा घना ॥  
 क्षणा विसंस्कुटा शुक्रा सच्चिपातात्मिका तु सा ।  
 मिञ्चिते मिञ्चिताज्जैया लिङ्गालक्षण्यात्मिता ।

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### EXAMINATION OF THE TONGUE.

In excess of Air, the tongue is yellow, rough in feel, (like the tongue of a cow), and has irruptions ;—in excess of Bile, the tongue is red and yellow-black ; in excess of Phlegm, it is white, wet, and thick : in *Sannipat*, it is black, and dry, with irruptions, and in a combination of humours, the respective characteristics must be known as present.

### उपसंहार माह ।

क्वचित् प्रकरणोल्लेखात् क्वचिदौचित्य मात्रतः ।  
 क्वचिदेशात् क्वचित्कालात् सङ्कीर्णगदनिर्णयः ॥ ३६ ॥  
 नाडीपरिचयहारं प्रायशो नैवदृश्यते ।  
 तेन धाटप्रांत् योक्तं यत् तत्समाधेयसुन्तमैः ॥ ४० ॥  
 जले स्थलेचान्नरीक्षे प्रसिद्धा यस्य या गतिः ।  
 सैवोपमानसत्वस्थात् प्रसिद्ध गुण योगतः ॥ ४१ ॥

न शास्त्रपठनाद्वापि शब्दधापनादपि ।  
 स्यर्थनादिभि रभ्यासादेव नाड़ी विवेकभाक् ॥ ४२ ॥  
 नाड़ी गतिरियं सम्यक् अभ्यासेनैव गम्यते ।  
 नाड़ी परिचयो लोके प्रायः पुण्येन जायते ॥ ४३ ॥  
 नाड़ी गतिरियं सम्यक् योगाभ्यास वदेकतः ।  
 नान्यथा शक्यते ज्ञातुं वहस्ति समैरपि ॥ ४४ ॥  
 इति महामहोपाध्याय श्रीशङ्करसेन कविराजछत्रौ  
 नाड़ीप्रकाशे तत्त्वोद्योतः ॥

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### CONCLUSION.

All difficult diseases must be ascertained sometimes by the means above, sometimes by the fitness of things, and sometimes having reference to time and place. 39.

The entrance into a knowledge of examining the Pulse is scarcely seen,—and what through foolishness I have said, must be taken with caution by the worthy. 40.

The well-known movements of animals living in water, on earth, or in the air, availed of in illustrating instances, on account of well-known similarity are compared with the movements of the Pulse. 41.

(One cannot attain to a knowledge of the Pulse) by studying the works (on the subject) or by constant tuition; but one becomes versed in it by feeling the Pulse habitually. 42.

Generally an acquaintance with the Pulse springs from the righteousness (of a person). 43.

The knowledge of the Pulse comes of concentration, like the practise of *Yoga*. Otherwise, a person, albeit like Vrihaspati himself, cannot (attain to this knowledge). 44.

When a person has eaten acid, his Pulse is somewhat heated ; but in such a case, there is no fear of fever. 'From taking acid, and when one is unwell, one has his blood-tube heated.' 'When a person has taken acid, his Pulse is slightly hot ; when he has taken anything pungent, it courses like a black-bee.' According to Govinda rama, if the reading, *Dipasikhopama*—comparable to a flame—were adopted, the meaning would be, 'First the Pulse is restless.'

च्छय दूतागमनं ।

अथ दूतागमात् प्रश्नात् साधासाध निरुपणं ।  
 श्वासमात्रप्रयोगेण रोगाणामुपलक्ष्येत् ॥ १ ॥  
 वामनासापुटे चन्द्रो दक्षिणेतु दिवाकरः ।  
 तयोः सङ्कुमते वायु रर्ज्ञिं प्रहरे क्रमात् ॥ २ ॥  
 एवं षोडशसंक्रान्तिरहोरात्रेऽभिजायते ।  
 वायव्यश्वानलक्ष्यैव माहेन्द्रो वाहण स्थाया ॥ ३ ॥  
 चत्वारो मरुडलां ज्ञेया वास दक्षिणयोस्तथा ।  
 प्रवेशे वहते चन्द्रो निर्गमे वहते रविः ॥ ४ ॥  
 उभयत्रापि एवमेव, लक्षणं नाभस मरुडलं ।

## CHAPTER IV.

The curability or otherwise of a disease should be ascertained by the approach of the *duta*, by question, or by respiration only. I. (1)

In the left nostril is the Moon, in the right

(1) [The first *sloka* commences, with the words, *Atha dutagamat*. The commentator says,—“The term *atha* is benedictory. It is said, *Om* and the word *atha*—these two—going before ‘*Brahma*’, and uttered by the throat, ‘bring on benediction.’ Or the word *atha* may mean, ‘After having ascertained (the nature of) diseases.’”]

“From the course of the *duta*”—i. e. the course of the Air-circle either upwards or downwards.”

From *prasna*—from the way in which the patient utters words containing letters of uneven numbers.”

nostril is the Sun. Air courses in each of these for the space of half a *prahara*. 2. (2)

The Pulse which is at the left nostril is instinct with lunar influence, as that which is at the right is instinct with solar influence. It is said in the *Pavana Vijaya Swarodaya*, ‘The left one is fraught with lunar energy and the right is Sun-like.’ In the *Garura (Purana)*, ‘In Ira is established the Moon, and the Sun in Pingala.’

Thus during day and night Air courses sixteen times. At the right and the left side of the nostril, there are four circles—Vayavya, Anala, Mahendra and Varuna. In ingress, Air flows in the Moon, in egress, in the Sun. 3—4. (3)

The second line of verse in *sloka* begins with *Swasa-matra*. The commentator thereon remarks, “By breathing alone,”—i. e. by help of the breath alone, leaving alone *duta*, etc., mentioned as means by *Charaka*, *Susruta*, and other medical authorities, the curability or otherwise of a malady may be come at.”

(2) The Sun (Pulse) and the Moon (Pulse) course each daily once during day and night in six divisions of the clock. (2) According to this authority, during day and night, the Pulses course twenty-four times during day and night.

‘Two rounds of the clock must be understood. In the light and dark fortnight, the Sun and the Moon course each daily for six rounds of the clock.’

(3) The revolution which goes on in the morning for a half *prahara* must be known as the Air-circle. In this way are the four circles to be recognized.

If the breath courses from the middle of the nostril to the sides of the nose, the presence of Air-circle is to be inferred. In this way also are the other circles known.

ब्रह्मपरिज्ञान भाष्म—

प्रथमे वहते वायु द्वितीये वहते इनलः ।

तृतीये वारुणो नामं माहेन्द्रसु चतुर्थके ॥ ५ ॥

तथा

पार्श्वरोर्बहते वायु रूप्त्वं वहति चानलः ।

अधश्च वारुणो नामं मध्ये माहेन्द्र संज्ञकः ॥ ६ ॥

अष्टाङ्गुलं वहेद् वायु रनलं चतुरङ्गुलं ।

माहेन्द्रो वारुणश्चैव वहते षोडशङ्गुलं ॥ ७ ॥

वायुर्बायव्यः ।

The sky-circle has both these characteristics.

In the first flows Air, in the second, fire, in the third, Varuna, and in the fourth, Mahendra. 5.

Air courses at the two sides (of the nose), and mounts upwards. Varuna goes downwards, and Mahendra in the middle. 6.

Vayu courses over a space of eight fingers, fire over four fingers, and Mahendra and Varuna over sixteen fingers each. 7

अथ द्रव्यादि दर्शनं अवणाभ्यामपि परीक्षान्तरं भाष्म—

नीलवर्णश्च वायव्यो रक्तवर्णश्च पावकः ।

पीतवर्णश्च माहेन्द्रो वारुणः शुक्लवर्णकः ॥ ८ ॥

तथा

अर्जुचन्द्रो भवेद् वायु ख्लिकोण स्थानतोऽनलः ।

चतुरस्त्वश्च माहेन्द्रो वारुणो वर्तुलाङ्गतिः ॥ ९ ॥

स्थानतः स्थानात् इति, तत् तत् कालादावपि द्रव्याद्यागसाज्  
ज्ञानं । माहेन्द्रवारुणयोस्तु पूर्वांपरदिशोः स्थानं नाभसख्तु नम  
एव परिशेषद्वपन्तु पट्कोणादि ।

प्रथोक्तन माह—

वायव्यात् वातजन्यत्वं मनलात् पित्तजन्यता ।  
वारुणात् कफजन्यत्वं माहेन्द्रादेव मिश्रता  
नाभसात् सच्चिपातोऽपि जायते सर्वसम्मतः ॥ १० ॥  
एवश्चप्रसाण सप्तवे तत्त्वविशेषज्ञानं विशेषस्त्रवात् ।

तथाच—

वायव्यमण्डल प्रश्ने-जीवो यद्यनलं ब्रजेत् ।

वातपित्त भवं विश्चित्तयैवं हन्तजान्तरं ॥ ११ ॥

## EXAMINATION OF OBJECTS BY SIGHT, HEARING, etc.

The Air-circle is blue, the Fire, red, the Mahendra yellow, and the Varuna, white. 8. (1)

About the colours of earth and the other elements, it is said in Garura Swarodaya, "Water is white, earth, yellow, fire, red-hued. Air resembles blue clouds, and sky is day-like. 8.

Air is a half-moon. Fire from its place is triangular, Mahendra is quadrangular, and Varuna is round. 9.

(1) At another place it is seen : 'If a person located in yellow, questions a *duta* on the left, he dies even if Mahe-swara endeavours to save him.'

*Sthanta*—from its own site. At the particular times, the knowledge of these is attained through contact with objects. The Mahendra and Varuna circles relate respectively to East and West. The locality of the sky-circle is the sky, and its form is sexagonal, etc.

“Looking at a mirror, one should breathe upon it, and from the shape of the vapour formed, a discerning person should ascertain the difference between these elements. Quadrangular, half-moon-like, triangular, and circular are known (as the forms of the several elements). The sky is known by a circle. The Red (Fire) is triangular and bitter, and courses upwards ; the element of energy is lustrous, and its course measures four fingers (placed breadthwise).” *Swarodaya*.—This is clearly expounded in the text.

From the Air-circle are known maladies springing from Air ; from the fire-circle, diseases springing from Bile ; from the Varuna circle, diseases springing from Phlegm ; from the Mahendra circle, diseases springing from a combination of humours ; and from the Sky-circle diseases peculiar to such a condition, may be known. This is the opinion of all the authorities. 10. (2)

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(1) ‘That Air which holds all the humours in equipoise, which is the vehicle of all the elements, is known as the sky, conferring Yoga or Yogis.’ Indian Yogis practice Yoga by regulating respiration. T.

‘The quarter sought by Air.’ *Swarodaya*.

If in a *prasna* in the Air-circle, a person goes to the Fire-circle, his disease must be known as springing from Air and Bile. In this way, other combinations of the humours must be judged. 11.

*Evaṁ—knowledge of Air and Phlegm.*

एवमिति वातस्तेषुज्ञान मित्यर्थः । अय साधासाध ज्ञानमाह—

पूर्णनाडी स्थितोदूतो यत् पृच्छति शुभाशुभं ।

तत्सर्वं सिद्धि मायाति शून्ये शून्यं मसंशयः ॥ १२ ॥

अशुभमिति श्लोरपकारादि ।

## KNOWLEDGE OF CURABLE AND. INCURABLE.

All that a *duta* stationed in a full Pulse asks about favorable and unfavorable, comes to pass. If he asks stationed in the sky, the result doubtless turns out otherwise. 12.

The test at the sky is that it cannot be leapt over, while one arrives of a knowledge of every other respectively by the mode of leaping over it.

पूर्णनाडीज्ञान माह—

यत्स्थानं वहते जीव स्त्र चेत् पृच्छति स्थितः ।

पूर्णनाडी मता सेयं पूर्णं निगदिता दुधैः ॥ १३ ॥

Asuvam—wrongs from an enefmy, etc.

## KNOWLEDGE OF THE FULL PULSE UNFOLDED.

When a person interrogates from the place

where the breath courses, this is called a full Pulse by the wise. 13.

**जीवस्वासस्थानमेवाह—**

दक्षिणात् पृथ्यन्तं स्थानं मर्कस्य कथ्यते ।

सम्मुखादु वामपर्यन्तं इन्द्रस्थानं विदुर्बुधाः ॥ १४ ॥

### THE LOCALITY OF THE BREATH.

The space from the right to the back is said to be the place of the Sun ; and from the front up to the left, the wise know as that of the Moon. 14.

**तत्र विशेष माह—**

चन्द्रस्थाने स्थितो जीवः सूर्यस्थाने च पृच्छति ।

तदा प्राणविनिर्भुक्तो यदि वैद्यशतैर्वैतः ॥ १५ ॥

प्रच्छोवाधः स्थितो जीव सदा जीवोऽहि जोवति ।

अर्द्धचारगतोजीवो याति जीवो यमालयः ॥ १६ ॥

**जीव इति रोगी ।**

**तथा**

श्वासप्रवेशे साध्यं स्था निर्गमे स्थाद्साधग्रता ॥ १७ ॥

**नामस सरण्डल इत्यर्थः । अपवाह माह—**

आदौ शून्यगतः पृच्छेत् पश्चात् पूर्णं विशेद्यद्विः ।

मूर्च्छितोऽपि श्रुवं जीवेत् यदर्थं परिपृच्छति ॥ १८ ॥

अघश्च आगतो जीवो जीवति निश्चितं ॥ १९ ॥

अध इति वारुणसरण्डल वहनात् हीनस्थानं गमनाद् वा ।

एवज्ञ माहेन्द्र सरण्डल-गमनादपि ज्ञेयं । ज्ञामलेत्—

स्तुर्येत् विषमान् वर्णन् समवर्णाच्चिशाकरे ।

वाञ्छस्यो भाषते द्रूत स्तदा सिद्धिष्ठ नान्यथा ॥ २० ॥

वाञ्छस्यः पूर्खनाडी स्थितः । विषमान् वि-सप्त-पञ्चादीन् ।

काल निर्णयमाह जागले—

षट्यिव्यादिक तच्चेन दिन मासाद्बन्धं फलं ।

शोभनञ्च तथा दुष्टं व्योम मारुतं वक्षिभिः ॥ २१ ॥

षट्यिव्यादीति तदुक्ते—

षट्यू जले शुभे तच्चे तेजोमिश्रफलोदयं ।

हानि-मृत्यु-करौ पुंसां उभयौ व्योम-मारुतौ ॥ २२ ॥

चादौ चन्द्रः सिते पक्षे भाल्करस्तु सितेतरे ।

लीणि लीणि दिनान्याङ्ग रुदयं चन्द्र स्तुर्ययोः ॥ २३ ॥

दिनानि संख्यागत संक्रम दण्ड वशात् उदयात् यावन्ति दिनानि  
अतीतानि तावत् समसंख्य मिति केचित् ।

### PARTICULARS ON THE SUBJECT.

If any person stationed in the site of the Moon, questions to the place of the Sun, he will expire even if he is surrounded by hundreds of physicians. 15.

If a *prasna* is put when Air flows downwards, the person will live ; but if a *prasna* is put when it flows downwards, then he will go to the abode of Yama. 16,

*Jiva*—patient.

Again a disease is curable when the breath is drawn in ; incurable when it is thrown out. 17.

The Sky-circle is meant.

If when any question is asked on behalf of a patient, the nostrils of the interrogator on the side at which he is questioning is empty before the question, and filled up with coursing air after the same, he will survive although he may then be in a swoon. 18.

If a person comes from below, he will surely live. 19.

*Adha* means coursing from the Varuna circle, or coursing from beneath. Coursing to the Mahendra circle, must also be understood.

The purport is,—If the patient asks from under the Varuna circle or any other lower plane, he will live.

Jamala says : 'If located in the arm, a *duta* stationed in the sun's place, asks anent any words containing an odd number ; or stationed in the Moon's place, asks as to any words containing an even number, success will indubitably be his. 20.

*Vahustha*—located in the full Pulse. *Vishaman-* three, seven, five, etc.

Jamala points out time :—

'Auspicious consequences pertaining to days, months and years flow from earth and water. Aus-

picious and inauspicious circumstances flow from ether, air, and fire. 21.

Earth and water are productive of good consequences. Lustre produces both fair and foul results. Ether and Air are harmful and bring on death to people. 22.

In the beginning of the light fortnight the Moon, and in the beginning of the dark, the Sun. The rise of the Sun and Moon is said to take place every three days respectively. 23.

The purport is,—In the lighted fortnight, breath begins to course from the Moon or Ira Pulse, in the dark fortnight, from the Sun, or Pingala Pulse. From *pratipad* or the first day of either fortnight, the breath courses in each nostril every three days.

According to some, counting the days successively from the rise of the Sun or the Moon.

अथ रसादि ज्ञानं साह ।

चम्भस्खादुस्तु वायव्य स्तितः स्खादुस्तथानलः ।

माहेन्द्रो मधुरः स्खादुः कपायोवारुणस्तथा ॥ २४ ॥

तथा

बहुस्खादुस्तु वायव्यः कटुस्खादुस्तथानलः ।

वारुणोलवणः स्खादु मांहेन्द्रो मधुशीतलः ॥ २५ ॥

आसीदम्बष्टगोष्ठी जनिसु कुटमणिः ज्ञौयिहारायमाणः,

प्रेष्टत्कान्तिप्रतापः प्रततगुणगणस्तीक्ष्णताशेषदेशः ।

सवांयुर्वेदुग्धास्तुषिमथनद्वाभ्यासं शेषैन्दुक्षणः,  
 श्रीयुक्तः शक्ति गोले भह इव दुहिसेनेतिनामाद्य वैद्यः ॥  
 यत्कीर्त्तिवक्षीकलितानि तानि, ब्रह्मारुद्भारुद्भियतं फलानि ।  
 सश्रीपतिः श्रीमति तस्य वंशे, कुलावतं सोऽजनि पुण्यकीर्त्तिः ।  
 तदात्मजः शङ्करसेननामा । तेनैव तेने धमनीप्रकाशः ॥  
 द्रुति महामहोपाध्यायशङ्करसेनकविराजत्वौ  
 नाडीविज्ञाने चतुर्थोद्योतः ।

### OF TASTES.

Sour pertains to the Air-circle, bitter to the Fire-circle, sweet to Mahendra, and astringent to Varuna. 24.

The Air-circle is fraught with many tastes ; the Fire-circle is pungent ; the Varuna circle is salt ; and Mahendra, sweet-cool. 25.

Seshendu (1) Krishna is (like a) creeper furnished with spreading comeliness ; having his expanded perfections recognised in limitless regions ; and firmly practised in churning the milky main of all the Ayurvedas. In the Saktri line (sprang) that light of his line, that prime physician—Duhitasena ; he, whose garnered up fruits of glory and whose tree of fame are always alive over the mundane egg. In his line was born the auspicious-natured Sripati ; the ornament of his

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(1) Another reading is Sailendra Krishna.

race, not owing his origin to any female vessel, and of pious memory. His son name's Sankarasena, and the Exposition of the Pulse is by him.

There was one, the jewel in the diadem of the line of Amvostha, wearing the ornament of modesty.

*N.B.*—The difficulties attending this English version were all but insuperable. On the one hand, the Hindu medical practitioners are generally innocent of anything like a sound knowledge of their profession ; on the other hand the Sanskrit medicine technolagy being quite different from the ordinary Sanskrit is very hard of comprehension. Consequently the translator had to fall back upon his independent Judgment.

Further, the method of annotation followed by the author is entirely alien to the genius of English book-making. But the translator being fast bound to the our ; could not choose but follow the original in spite of outlandishness. I therefore would liespeak the patience of the indulgent readers.

# NARI VIJNANA,

OR

## THE KNOWLEDGE OF THE PULSE.

BY

THE CELEBRATED SAGE, KANADA.

---

### SALUTATION TO SIVA !

नमः शिवाय ।

यद्दत्ते भ्यः पञ्चसंख्यागतेभ्यो  
वेदा जाता छृग्यजुः सामवेदाः ।  
चायुव्वदास्त्वार्थवेदास्त तस्मिन्  
आस्तां शम्भौ श्रीकणादस्य भक्तिः ॥ १ ॥

May Kanada cherish reverence for that Sambhu (1) from whose mouths, numbered five, the Vedas, Rich, Jajus, the Samaveda, the Ayurveda (2) and the Arthaveda, (3) have come forth. I.

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(1) One of the many designations of Siva, the impersonation of the Destructive energy of the universe.

(2) Lit. *the Veda conversant with life (and its relations)*.—T.

(3) Does *Arthavada* mean *Atharvaveda*? If it does not, what does it mean?—T.

चास्ते वेदः पञ्चमो वैद्यकाख्यो  
 वेत्ता कश्चित् तस्य नास्ते महेशत् ।  
 तस्माङ्गाता धैत्रत तस्मात् तुराषाट्  
 तस्माज् ज्ञात्वा वक्तुमहांमि शास्त्रं ॥ २ ॥

There is a Veda the fifth, styled Vaidyaka ; but there breaths none knowing it. Dhata (1) learnt it from Mahesha, Turashat (2) learnt it from Dhata ; and learning the same from him, (Turashat), I am enabled to expound the science (to people). 2.

नाडी चिकित्सा ।  
 अङ्गुष्ठमूले करयोः पादयोर्गुल्फदेशतः ।  
 कपालपार्श्वयोः पङ्ग्योनाडीभ्योव्याधिनिर्णयः ॥ ३ ॥

## TREATMENT THROUGH THE PULSE.

A disease should be ascertained by feeling the six Pulses seated (respectively) at the roots of the thumbs of the hands, by the ankles of the feet, and at the temples. 3.

(1) Brahma, the creative force of the cosmos. An indirect and latent association connects the deity with destiny or fate. He presides over what Mill has styled Asiatic Fatalism or the Fatalism of Oedipus. *Vide An Examination of Sir William Hamilton.*

(2) From *tura*, *haste*, and *shat* to bear. *He that is borne swiftly*—an appellation of Indra, the sovereign of the celestials. He rides Airavata, an elephant that arose out of the ocean on the occasion of the churning of the

विलसति भण्णवन्वे ग्रन्थिरङ्गुष्ठमूले,  
 तद्धरनमिताभि स्थङ्गुलीभिन्नपीडा ।  
 स्फुरणमसक्षदेषा नाडिकायाः परीक्षा,  
 पदमनुवृट्टिकाघोरङ्गुष्ठमूले तथैव ॥ 8 ॥

Repeatedly pressing with the three fingers bent down the Pulse active at the elbow or at the root of the thumb, the Pulse should be examined ; and in the same way the Pulses beneath the ankles and at the root of the thumb should be examined. (I) 4.

deep for ambrosia. The function assigned to Indra in the Hindu theogony is pouring down rain. He is the cloud-compeller ; and the subsistence of creatures is at his disposal.

(I) This occurs twice ; but it is so in the Text.—T.

*Vilasatis lit. sporting*—a very poetical handling of the movement of the Pulse.

I have already remarked that the poetical faculty is interfused through every fibre of the composition of the Hindu mind. To whatever department of literature we resort, even on subjects as much alien to the region of fancy and imagination as possible, we not unfrequently come upon the play of the poetical instinct. Matthew Arnold (*vide Preface to his Selections from the Poems of William Wordsworth*, rightly rested the glory of Englishmen upon their national poetry. We can with perhaps a greater force of reason rest our national glory on our poetical instinct, which, as the epithet implies, is vital with us,—indeed our language itself is almost entirely imaginative.—T.

देषद्विनम्बृतकुर्परभागभाजि,  
 हस्ते प्रसारितकराङ्गुलिसञ्चयेच ।  
 अङ्गुष्ठमूलमधिपञ्चमवामभागे,  
 नाडी प्रभञ्जनगतिः सततं परीक्षेत् ॥ ५ ॥  
 आदौच वहते वातो मधेऽपि पित्तं तथैवच ।  
 अन्ते लेघवती नाडी सन्निपातस्त्विलक्षणैः ॥ ६ ॥  
 वाताद्वक्त्रगता नाडी चपला पित्तवाहिनी ।  
 स्थिरा लेघवती ज्ञेया सिद्धितां इन्द्रजां विदुः ॥ ७ ॥

Holding the hand (of the patient) by the elbow a little bent upwards, with the three fingers each placed apart on the left behind the thumb, should the Pulse coursed by Air always be examined. 5.

In the beginning courses Air, and in the middle Bile ; and at the end the Pulse is Phlegmatic. When all the symptoms are manifest, the case is Sannipat. (I) 6.

From Air the Pulse courses awry ; the Pulse that is coursed by Bile is restless ; that which is stocked with Phlegm must be known as slow-moving ; and, (finally), in a combination of any two humours, the respective characteristics of each are discovered. 7.

(I) In Sannipat all the three humours are morbid ; i. e. the Pulse has Air, Bile, and Phlegm in excess. Such a case is accordingly difficult of cure.—T.

खावतित्तिरवात्तांकगमनं सन्निपाततः ।

कदाचिन्मन्दगा नाडी कदाचिच्छीब्रगा भवेत् ॥ ८ ॥

काषाव् क्रोधात् वेगवती क्षीणा चिन्वाभयास्ता ।

लघु वहति दीप्तामेस्तथा वलवती मता ।

चपला क्षुधितस्यासौ लप्त्य वहति स्थिरा ॥ ९ ॥

मन्दाग्नेः क्षीणधातोश्च नाडी मन्दवहा भवेत् ।

अस्त्रक्षूर्खां भवेत् कोषणा गुर्वीं सामा गरीयसी ॥ १० ॥

सुखिनस्तु स्थिरा ज्ञेया तथा वलवती मता ।

ज्वरवेगेच धमनी सोषणा वेगवती भवेत् ॥ ११ ॥

From Sannipat, the Pulse has a movement resembling the movements of a quail, a francoline parridge or a swan ; and sometimes the Pulse courses slowly and sometimes swiftly. 8.

From carnal craving or anger, the Pulse moves lustily ; in excess of anxiety or terror, the Pulse is feeble ; when the appetite is aflame, the Pulse is light as well as powerful. A person hungry has a restless Pulse, and one replete, has a slow-flowing Pulse. 9.

In fall of appetite, or when one has seminal weakness, the Pulse is feeble ; a Pulse filled with blood, is tepid, heavy, mild-flowing and weighty. (i) 10.

A luxurious-living person's Pulse must be

(i) *Gurvi* and *Gariasi*—are exactly synonymous, and the text is pleonastic.—T.

अतीसारे भवेन्नाड़ी शीता मन्दगतिस्तथा ।  
 विसूच्यां दश्यते नैव नैवस्थानं सिसुञ्चति ॥ १२ ॥  
 क्रिमिरोगे स्थिरा मन्दा कचिहक्रा क्वचिन्मृदुः ।  
 पारण्डौदु केवलं नाड़ी क्षशा भिन्ना प्रचारिणी ॥ १३ ॥  
 रक्तपित्तात् वहेन्नाड़ी मन्दाच कठिना मृदुः ।  
 नाड़ी नानागतिर्भूत्वा राजयज्ञ प्रवर्तते ॥ १४ ॥  
 उच्चैः प्रवहते नाड़ी तथा ज्ञप्र सुरःक्षते ।  
 ज्येच नाड़िका ज्येणा कासे कम्पपरायणा ॥ १५ ॥

known as slow-coursing as well as lusty ; and in the rage of fever, the Pulse is hot and high-toned. 11.

In dysentery the Pulse is cool as well as mild-moving ; and in cholera the Pulse now leaves its locality and now does not. 12.

When one is ill of worms, the Pulse is slow, feeble, and sometimes it goes obliquely and sometimes it is slow-moving ; and in Jaundice the Pulse is faint, and moves as if tearing up its tegument. 13.

From haemoptysis, the Pulse courses mildly and faint, and feels tough. When one has Phthisis, the Pulse has a variety of movements. 14.

When one has a sore in the breast, the Pulse is high-toned and rapid. In a wasting disease, the Pulse is feeble ; and in bronchitis, it is tremulous, fine and slow. 15.

स्फूर्त्या स्थिरा तथा मन्दा आसे तीव्रगति भवेत् ।  
 हिक्कायां बङ्गकम्पा सा तथाच द्रुतगामिनो ॥ १६ ॥  
 गम्भीरा खरबेदे सात् चला तन्तुसमा तथा ।  
 सदात्ययेऽपि स्फूर्त्या सात् कठिना परितोजड़ा ॥ १७ ॥  
 आनाहे शूलवृक्षे च भवेच्छाड़ी गरिष्ठता ।  
 प्रभेहे ल जड़ा स्फूर्त्या अन्यरूपाच जायते ॥ १८ ॥  
 ग्रणेति कठिने देहे प्रयाति पैत्तिकं क्रमं ।  
 भगन्दरानुरूपेण नाड़ीवृणनिवेदने ।  
 प्रयाति वातिकं रूपं नाड़ी पावकरूपिणी ॥ १९ ॥  
 वाळस्य श्ल्याभिहतस्य जन्तोर्वेगावरोधाकुलितस्य भूयः ।  
 गतिंविधत्ते धमनो गजेन्द्रभरालभालेव कफोलूणेन ॥२०॥

In Asthma the Pulse is rapid-coursing. In hiccup the Pulse is very tremulous and rapid. 16.

In hoarseness the Pulse is dull and goes like a catgut; and in a reaction of drink, it is fine, tough and surrounded with dulness. 17.

In epistasis and stranguary, the Pulse is thick; and in gonorrhœa it is dull, fine and has knots. 18.

At the time when the boil is very hard, the Pulse flows on with Bile. In intestinal boil, the Pulse, as it does in fistula, courses on with Air, and resembles fire through excess of Phlegm. 19.

The blood-tube of a person that has thrown up, that has been struck with any weapon, or that is suffering in consequence of having restrained

ज्वरेतु रमणे नाड़ी क्षीणाच मन्दगामिनो ।  
 ज्वरे कामात्तिरूपेण भवन्ति विकलाः शिराः ॥ ११ ॥  
 व्यायामे भ्रमणेचैव चिन्तायां धनशोकतः ।  
 नानाप्रकारगमना सिरा गच्छति विज्वरे ॥ १२ ॥  
 अजीर्णेन भवेन्नाड़ी कठिना परितोजड़ा ।  
 प्रसन्नातु द्रुता शुद्धा त्वरिताच प्रवर्तते ॥ १३ ॥  
 पक्षाजीर्णे पुष्टिहीना मन्दं मन्दं वहेत् सिरा ।  
 पुष्टि स्तैरु शुद्धाहारे मांसेच लगुड़ाकृतिः ॥ १४ ॥

the force of urine or excreta, has a movement resembling the gait of powerful elephants or flocks of swans. 20.

In fever or after sexual commerce, the Pulse is feeble and moves slow ; and in a fever arising from sexual urgency, the blood-tube is dull-flowing. (1) 21.

In physical exercise, walking, anxiety, grief arising from loss of wealth, or remission, the Pulse has diverse movements. 22.

In indigestion the Pulse is stiff, and dull all round ; and when one is delighted, it is swift-coursing and pure, and goes on rapidly. (2) 23.

In advanced indigestion, the blood-tube is

(1) *Ramane*, lit. 'in sexual intercourse.' The sense, however, I presume, is, 'after sexual intercourse,' for during sexual intercourse the Pulse, of course, reaches the *ne plus ultra* of activity.—T,

(2) This also is a pleonasm.

चीणेच स्त्रिमिता वेगा मधुरे चेकवद्गतिः ।  
 रम्भायुड़वटाहारे शुक्रहृद्धादिभोजने ॥ २५ ॥  
 वातपित्तार्त्तिरूपेण नाड़ी वहति निष्ठम् ।  
 मधुरे वर्हिंगमना तिक्ते खात् सुखतागतिः ॥ २६ ॥  
 घर्न्हे कोणा मूवगतिः कटुके भद्रसन्धिता ।  
 कषाये कठिना रुद्धाना लवणे सरला द्वृता ।  
 एवं द्विनि चतुर्वर्णे नानाधर्मवती सिरा ॥ २७ ॥

devoid of bulk, and goes on slowly. When one has fed on any oleaginous substance or molasses, and when a person has eaten meat, one's Pulse resembles a thick stick. (I) 24.

In debility the Pulse is feeble ; when one has fed on anything sweet, one's Pulse moves like a frog. If a person eats cakes made of plantains and molasses, or anything dry or rough, the Pulse careers with (overflowing) Air and Bile. When anything sweet is eaten, the Pulse seems to come out ; and when anything bitter is taken, the Pulse moves like an earth-worm. 25—26.

When any acid substance is taken, the Pulse is tepid and has a leaping motion, and when anything pungent is taken, the Pulse courses like a fork-tailed shrike ; when any astringent substance is eaten, the Pulse is tough and feeble ; when anything salt is eaten, the Pulse is straight-coursing

(I) *Taila*, lit, oil ; here it means any oleaginous substance.—T.

उपवासात् भवेत् क्षीणा नाडीच द्रुतगामिनी ।  
 सम्भोगाच्च भवेत् क्षीणा ज्ञेया द्रुतगतिस्तथा ॥ २८ ॥  
 पूर्वं पित्तगतिं प्रभङ्गनगतिं हेष्टाणमाविभृतौ,  
 सल्लान खसणं सुक्ष्मिदधतौ चक्राधिरुद्धामिव ।  
 तीव्रत्वं दधतौ कलापिगतिकां स्फृत्त्वसातन्वतौ,  
 नोसाघ्रां धमनौ वदन्ति सुनयोनाडीगतिज्ञानिनः ॥ २९ ॥  
 जिह्वं जिह्वं शियिलशियिलं व्याकुलं व्याकुलम्बा,  
 स्थित्वा स्थित्वा वहति धमनी वाति नाशच्च स्फृत्ता ।  
 नित्यं स्थानात् सदलति पुनरप्यङ्गुलौ संम्परेहा,  
 भावैरेवम्बद्धविविधैः सञ्चिपातादसाधग्रा ॥ ३० ॥

and swift ; and when any two, three, or four kinds of things (are eaten), the Pulse shows diverse motions according to the respective natures of the substances taken. (I) 27.

From fasting, the Pulse becomes feeble and swift-moving ; and from sexual commerce the Pulse also grows faint and swift-moving. 28.

A Pulse in which Bile flows first, and Air (next), and which has Phlegm (last), or a Pulse belonging to (a woman) with child, momentarily coursing as if it were fixed on a wheel, having vigor, moving like a peacock, and displaying fineness,—such a blood-tube is pronounced not incurable by those versed in the motions of the Pulse. 29.

A Pulse that goes crookedly at intervals

(I) *Bhringa* may also mean a black bee. Here it means a fork-tailed shrike.

वहातापेऽपि शीतलं शीतले तापिता स्त्री ।

नानाविधा गतिर्यस्य तस्य सूक्ष्म्यु नैसंशयः ॥ ३१ ॥

यात्युच्चका स्त्री नाड़ी याचेयं यांसवाहिनी ।

याच सूक्ष्म्याच वक्राच वामसाधग्रां विनिर्दिशेत् ॥ ३२ ॥

स्थानविच्युता नाड़ी यदा वहति वा न वा ।

ज्वालाच हृदये तौत्रा तदा ज्वालावधि स्थितिः ॥ ३३ ॥

वामनाड़ी भवेत् सत्यं यदिस्त्रात् कुण्डलाकृतिः ।

सूक्ष्म्यं शीघ्रं विजानीयात् यदि शतुरमो भवेत् ॥ ३४ ॥

slackly at intervals, and wildly at intervals, which moves in pauses, and, fading, ceases to exist, which constantly forsakes its locality, and again is perceived by the fingers,—is known through many signs as these as incurable in consequence of Sannipat. 30.

The death of him is certain whose Pulse is cold in great heat (of the body), whose Pulse is hot in great coldness (of the body), and whose Pulse shows various movements. 31.

The Pulse that is high-toned and staid, and which courses through the flesh, and which is fine and crooked, has been assigned as incurable. 32.

When a Pulse lapses from its place, and sometimes courses, at others remains at rest, and when there is fierce heat in the heart, the patient will live so long as the burning lasts. 33.

If the left Pulse for certain appears to be in

अनिखो याति पित्तस्य पित्तं याति कफालयं ।  
 कफो वा कण्ठमायाति जीवनं तस्य दुर्लभं ॥ ३५ ॥  
 अतुत्सुका स्थिरा मन्दा दुष्टदुष्टा प्रचारिणी ।  
 अति सूक्ष्माति कुटिला नाड़ी वहति सृत्यवे ॥ ३६ ॥  
 नाड़ी मध्यप्रवहाङ्गुठमूले सानर्थसृतसृजेत् ।  
 शनैरुज्ञार्थं गमना सृत्युं साच प्रकाशते ॥ ३७ ॥  
 अङ्गुठमूलतो वाह्ये इङ्गुले यदि नाड़िका ।  
 प्रहराङ्गाद् वहिर्सृत्युर्विजानीयाद्विचक्षणः ॥ ३८ ॥

coils, then although the physician should be as Sakra himself, he should know a speedy death. (1) 34.

If a person's Air blows into the abode of Bile, his Bile flows into the province of Phlegm, or his Phlegm comes up to the throat, his life is difficult of being rescued. 35.

A Pulse that is inactive, slow, mild and viti- ated with morbid blood flowing within it, and which is exceedingly fine and exceedingly awry, courses to bring on death. 36.

If the Pulse is felt at the place touched by the middle finger, no ill is to be apprehended ; but if it courses slowly upwards, it betrays ex- piration. 37.

If the Pulse lapses by the breadth of two fingers from the root of the thumb, the sagacious know that death will ensue after half a Prahara. 38.

सार्वद्वयाङ्गुलाद् वाह्ये यदि तिष्ठति नाड़िका ।  
 प्रहराच्च वहिर्मृत्युं जायते नात्र संशयः ॥ ३८ ॥  
 हपञ्जुलाद् वाह्यतो नाड़ी मध्यरेखा भवेद् यदि ।  
 तत् सार्वप्रहरात् मृत्युरवश्यं जायते नृणां ॥ ४० ॥  
 सार्वद्वयाङ्गुलाद् वाह्ये यदि तिष्ठति नाड़िका ।  
 तस्यैव मरणं सत्यं प्रहरात् त्रितयात् वह्निः ॥ ४१ ॥  
 सार्वाङ्गुलगता नाड़ी यदि तिष्ठति निश्चितं ।  
 चतुर्भिः प्रहरैस्तस्य जायते मरणं ब्रुवं ॥ ४२ ॥  
 पादाङ्गुलगता नाड़ी समा तिष्ठति निश्चिला ।  
 पड्भिर्स्तु प्रहरैस्तस्य ज्ञेयो मृत्युर्विचक्षणैः ॥ ४३ ॥

If the Pulse falls off two fingers and a half from its locality, death certainly ensues after a Prahara. 39.

If the Pulse moves off two fingers from its place, and has a line in the midst, then the man indubitably dies in half a Prahara. 40.

If the Pulse lapses two and half fingers from its locality, then death ensues after the third Prahara. 41.

If the Pulse moves away by the breadth of half a finger, then the person's death certainly ensues in four Praharas. 42.

If the Pulse at the toes is sunk and slow coursing, then the discerning know that death will ensue in six Praharas. 43.

अङ्गुलाभ्यन्तरे नाड़ी वक्रगा यदि तिष्ठति ।  
 मरणं तस्य जानीयात् सप्तभिः प्रहृरैर्वृधः ॥ ४४ ॥  
 अङ्गुलाभ्यन्तरे नाड़ो मन्दस्यन्दगमा यदि ।  
 अष्टभिः प्रहृरैर्मृत्युर्निर्दिष्टो सुनिष्टुष्टवैः ॥ ४५ ॥  
 स्थिरा नाड़ी सुखे यस्य विद्युहोत इवेच्छ्यते ।  
 दिनैकं जीवितं तस्य द्वितीये मियते श्रुतं ॥ ४६ ॥  
 अङ्गुलाभ्यन्तरे नाड़ी शीतला यदि तिष्ठति ।  
 प्रहृरैर्नवभिस्य मरणं निच्छ्रितं अवेत् ॥ ४७ ॥  
 पादादङ्गुलतो वाह्ये नाड़ी तिष्ठति चञ्चला ।  
 प्रहृरैर्दशभि चेयो मृत्युस्तस्य न संशयः ॥ ४८ ॥

If the Pulse within the finger remains crooked, then the learned know that death will take place in seven Praharas. 44.

If the Pulse within the finger is slow and tremulous, then the foremost ascetics assert that death will occur in eight Praharas. 45.

He the Pulse of whose mouth, being feeble, appears like lightning, will live for a day,—he certainly dies the second day. (1) 46.

If within the finger the Pulse feels cold, then the person's death will certainly take place in nine Praharas. 47.

If the Pulse courses restless outside the toes, then the person doubtless comes by surcease within ten Praharas. 48.

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(1) i. e. conjoining the two properties of feebleness and rapidity.—T.

पादस्याङ्गलमध्येच नाड़ी सोषणाच जायते ।  
 यामैरेकादशमितैर्घट्युस्तस्य विनिर्हिंशेत् ॥ ४६ ॥  
 चरणाङ्गलमध्येच नाड़ी शीतवती भवेत् ।  
 द्वादशप्रहरैस्तस्य ज्ञेयो घट्युविचक्षणैः ॥ ५० ॥  
 अर्धाङ्गलगता नाड़ी शीतला यदि तिष्ठति ।  
 त्रिदशप्रहरैस्तस्य मरणं जायते घुवं ॥ ५१ ॥  
 अर्धाङ्गलगता नाड़ी सोषणा वेगवती भवेत् ।  
 यामैश्चतुर्दशमितैर्घट्यु ज्ञेयो विचक्षणैः ॥ ५२ ॥  
 सार्धाङ्गलगता नाड़ी चञ्चला यदि तिष्ठति ।  
 प्रहरैस्तिथि संख्यैश्च मरणं निर्हिंशेहु बुधः ॥ ५३ ॥

If the Pulse grows hot within the toes of the feet, then that one's death is assigned to occur in eleven Yamas. 49.

If the Pulse is cold within the toes, then the discerning know that the person's death will take place in twelve Praharas. 50.

If the Pulse, lapsing half a finger from its place, feels cold, then the man's death will, forsooth, take place within three and ten Praharas. 51.

If the Pulse, going off half a finger, feels hot and rapid, then the discerning know that death will happen in fourteen Yamas. 52.

If the Pulse, going off half a finger, feels restless, then the learned assert that death ensues within fifteen days. (I) 53.

(I) The Translator may be permitted to appeal to the reader's consideration in judging the difficulties attending

पादाङ्गुलगता नाड़ी सहसा यदि तिष्ठति ।  
 शोड़शप्रहरैस्तस्य पञ्चत्वं निर्हिंशेद् बुधः ॥ ५४ ॥  
 क्षणाद् गच्छति वेगेन क्षणाद् गच्छति शान्ततां ।  
 सप्ताहां मरणं तस्य यद्याङ्गं शोथवर्ज्जितं ॥ ५५ ॥  
 सुखता सुजगाकारा नाड़ी देहस्य सङ्क्रमात् ।  
 विशीर्णे क्लीणतां याति मासान्ते मरणं भवेत् ॥ ५६ ॥  
 वामनाड़ी खल्परेखा हतुमूले परीक्ष्यते ।  
 पञ्चवर्षाधिकञ्चैव जीवनं नात्र संशयः ॥ ५७ ॥

If the Pulse at the toes suddenly comes to a stand, then the wise assert that the man will die in sixteen Praharas. 54.

If the Pulse momentarily courses rapidly and momentarily becomes mild, the man will expire in seven days, if his body is free from flux. 55.

If the Pulse resembles the form of an earth-worm or a serpent from plumpness of the person, and gets feeble when the body grows feeble, the person dies after a month. 56.

If the left Pulse is felt like a slender line at the root of the jaid, the person will for certain outlive five years. 57.

this rendering. I cite an only instance. The original has *tithi sankhyaih*. I was at a loss what the sage could possibly mean; until at last the interpretation flashed into me—the number making up a fortnight.

वामनाड़ी दीर्घरेखा कक्षमूलेच वृत्त्यति ।  
 पञ्चाशत्तोधिकं जीवेत् धनिको धार्मिको भवेत् ॥ ५८ ॥

वामनाड़ी स्खल्परेखा हनुमूलेच वृत्त्यति ।  
 शतवर्षाधिकं तस्य जीवनं नात्र संशयः ॥ ५९ ॥

वामनाड़ी दीर्घरेखा हस्तमूलेच वृत्त्यति ।  
 जीवेत् पञ्चशतं वषं नात्र कार्या विचारणा ॥ ६० ॥

न विसुद्धति स्खस्थानं नाड़ी स्खल्पा विभाषते ।  
 तस्य मृत्युभयं नास्ति व्याधिरप्युपशास्यति ॥ ६१ ॥

हुब्यक्तता निर्मलत्वं स्खस्थानस्थितिरेवच ।  
 अचाच्छल्यमन्दत्वं सर्वासां शुभलक्षणं ॥ ६२ ॥

If the left Pulse appears like a long line, and dances under the armpit, the person lives for fifty Years, and will acquire wealth and religious merit. 58.

If the left Pulse appears like a fine line, and dances at the root of the jaw, the person doubtless lives for a hundred years. 59.

If the Pulse appears like a long line and dances at the root of the hand, the person lives for five hundred years. No doubt need be entertained about this. 60.

If the Pulse does not leave its locality and appears slender, the person has no fear of death, and (if he has any ailment), it diminishes. 61.

Full development, freedom from dullness, abode in its locality, mildness, and vigor—these

चाञ्चल्यदोष पूर्णत्वं काठिन्यस्तिमन्दता ।  
 रक्तं वमति स्वक्षमत्वं स्वस्थानस्य विमोक्षणं ॥  
 स्तैरित्यं गतिकौटिल्यं सर्वासां दुष्टलक्षणं ॥  
 इति महाभुविकणादविरचितं  
 नाडीविज्ञानं समाप्तं ।  
 शमिति ।

are the happy characteristics of the Pulse of all persons. 62.

Restlessness, hardness, and extreme slowness of the Pulse ; and blood-vomiting ; fineness ; and renunciation of its place ; a flickering condition ; and toughness of motion,—these are the ominous characteristics of all men. (I.) 63.

(I) This stanza is hopelessly *unsyntactical*, if I may coin such a term. *Raklam vamati*—when the person vomits blood—refuses outright to connect itself with the ‘feebleness’ etc, of the Pulse. The reader, now that the task is done, should rest and be thankful !—T.

## ON AIR, BILE AND PHLEGM.

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Air, Bile and Phlegm sustain the system; and a clear comprehension of their natures is essentially necessary in order to a thorough grasp over the Pathology and Pharmacœpia of the Hindus. I therefore furnish the reader with the following remarks on the subject, hoping they will serve to enlighten him on the extremely abstruse topic of the Human Pulse. A knowledge of the three humours is, in reality, an acquaintance with the Pulse, the Pulse being little else than the condition of the blood-tube surcharged with one or more humours.

Air, Bile and Phlegm sustain the body, and hence they go by the designation of *dhatus—sustaining*. They also conspire to render the system unhealthy, and hence they are also called *malas—impure elements*. And, again, they vitiate the body, and therefore they are sometimes designated *doshas—vicious humours*. Of these appellations, the term, *doshas*, is the oftenest in vogue. Commonly, *dhatus* signifies juice, blood, flesh, fat, bone, marrow, and semen. *Malas* means the impure products of the system—excreta, urine, sweat, etc.

According to Susruta, as the Moon bathes the Earth with his benign beams, as the Sun by virtue of his power of suction, dries up objects, and as

Air, by diffusing substances, maintains the earth, so Air, Bile and Phlegm, respectively making the system moist, dry, and flowing, sustain it. In the opinion of Charaka, the vicious humours—Air, Bile and Phlegm have three kinds of motion ; *viz.*, decrease, uniformity, and increase. When any morbid humour is in a condition of decrease, it secretes its symptoms ; when it is in a state of uniformity, it performs the natural functions of the system ; and when it waxes powerful, according to the measure of its power, it displays its symptoms. When the humours are uniform, they constitute what is called health ; when they are abnormal, there is disease in the system. The morbid humours have three other motions ; *viz.*, a motion upwards, a motion downwards, and an oblique motion. When any morbid humour tends upwards, it produces such distempers as hemoptysis, catarrh, diseases of the nose, the eyes and the head, etc. When any vicious humour tends downwards, it produces such ailments as dysentery, diarrhea, piles, etc. Of the three humours, Air is the foremost, for if Air waxes powerful, it alone can, destroying the other morbid humours, bring on death. He in whose system Air, coursing freely, stays in its locality and retains its genuine nature, enjoying immunity from every ailment, lives over a hundred years. It is for this reason that physicians first treat of diseases springing from morbid Air.

The other names of Air are Vata, Anila, Sarvagati, (*lit., coursing everywhere*), Pavana, Gandhavaha, (*the bearer of smell*), Prana (*life*), Maruta, Samirana, etc. Air, coursing throughout the frame, and carrying the other morbid humours all over the body, maintains it. It has the principle of passion, and is dry, cool, light, subtle, volatile, pure, and sharp.

As one and the same person comes by different kinds of distinction according to his various occupations, so the same Air has different designations in consonance with the difference of its locality. Of all the species, five notably have been described ; *viz.*, Prana, Apana, Samana, Udana and Vana. Prana resides in the chest. It performs the circulation of the blood, maintains the body, takes edibles into the system, and increases the vigor of the frame. The locality of the Air, entitled Apana, is the stomach. At the proper time it brings down in the system Air, urine, excreta, semen, embryo, and the menses. When one is wrought up with anger, Apana causes some serious illness to the bladder and the anus. The Samana Air, residing about the navel, appropriates to itself the regions respectively of the mucus and the stomach. Proving an auxiliary of appetite, this Air digests the food eaten, and separates juice, blood, urine, excreta, etc. When Samana grows powerful, Gulma, indigestion, dysentery and other ailments follow. The Udana Air is located in the throat. This is instrumental in the

production of speech and music. When it grows abnormally strong, it brings on diseases.

The Vyana Air is spread all over the person. It causes the juice in the system to course, and the perspiration and blood to come out ; and performs five kinds of functions, *viz.*, walking, movements downwards, those upwards, winking, and opening the eyes. When this Air grows virulent, it produces various kinds of distempers. A person presided over by Air, is dry, has sparse hair, and is lean, loquacious and of a vascillating turn ; and such a one goes to the sky during dreams.

The following meats and drinks and practises make Air wax powerful, *viz.*, physical exercise, fasting, a fall or fracture, seminal drain, keeping up nights, restraining the force of urine or excreta, excessive grief or fear, regret, heating practices, eating dry food, eating an astringent, bitter or fiery food, cloudiness, \* the final stage of digestion, and the last part of the day. \* When Air is powerful, the following symptoms present themselves. Moping, dullness of the body, dryness, cracks in the skin, pain as of a pricking with needles, opening of the pores of the body, sensations of being severed and of being surrounded by something, regret, depression, a feeling of fatigue, uneasiness, melancholy, a lifting of the joints, bodily pain,

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\* These do not come under 'meat' or 'drink' or 'practises' ; but so it is in the original.—T.

shrinking of the body with pain, yawning, horripilation, violent movements of the limbs, shaking of the head, *paripatna*, thirst, dryness, astringency in the mouth, hooping-cough, roughness of the skin, a reddish complexion, insomnia, swooning, lacunæ in thought, delusion, a depression of the lap, and a bending of the back, sounds in the ears, ocular hallucination, and loss of worldey prudence. When any localised Air gets morbid, the part concerned or *Kostha* (1) displays unhealthy symptoms. For instance, if the Prana Air resident in the heart becomes powerful, the effects are hiccup, vomitting, malancholia, etc.

If Air grows violent, it becomes mild through the under-mentioned regimen and practises,—gently hot, nutritious and invigorating substances, salt, sapid and acid substances, oleaginous things, and *abhyanjana*, (2) bathing, sunshine, employment of *Vasti*, meat, wine, purgatives shampooing, cool wash, employment of dry *Vasti*, smearing the body with unctuous substances, and cooling practises.

Next I shall speak of Bile. Its other designations are Mayu, Ushma, Teja, (energy), Tikta Dhatus, (the bitter Dhatus), Agni (fire), etc. It is

(1) The following organs go under the appellation of Kosthas, the region of mucus, the stomach, the bladder, the heart, the *unduka*, and the lungs.—T.

(2) When streams of oil rubbed, on the head, seek the arms, the practise is called Abhyanjana.—T.

presided over by the principle of goodness, and is naturally hot, bitter, pungent, liquid, yellow, of a blue color, and like fire. The principal locality of Bile is the space between the region of mucus and the stomach. It is carried to other parts from this place.

Bile is of five kinds,—Pachaka, Bhrajaka, Ranjaka, Alocaka and Sadhaka. Pachaka, residing in the stomach as fire, digests what is eaten, and imparts grace and beauty to the person. The Bhrajaka Bile, residing in the skin, brings lustre to it. Ranjaka, remaining in the liver and spleen, colors the juice and produces blood. The Alocaka sort, dwelling in the eyes, imparts the power of vision. The Sadhaka Bile, residing in the heart, generates the mental faculties.

The signs of a person of a biliary temperament are the following. The head grows hoary prematurely. There is profuse perspiration, and the body is pale. The eyes look red. The disposition is irascible. The intellect is keen ; and light flashes up during sleep within the closed eyes.

The following kinds of food and drinks and modes of living conduce to access of Bile into the system,—pungent, acid and hot substances ; as well as fried things ; anger, fasting, sunshine, cohabitation, sesamum, linseed, curd, liquor, *sukta* (I) and rice-gruel. Bile also gets vigorous

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(I) A kind of rice-gruel.

while the food is digesting, at mid-day, at midnight, in summer and autumn. When Bile gets the upper hand, the symptoms are boils, incoherent talk, sweat, swoon, madness, delusion, uneasiness, cracks in the skin, burning, heat, thirst, disinclination to food, a pungent mouth, acivity, bitterness of taste, acid eructations, a foul breath, sores in the mouth, purging, and a feeling as of entering into darkness. Bile is nullified by observing the following regimen, and acting in this wise. Bitter, sweet and astringent substances, shady and cool spots, (1) night-air, moonlight, lying down on the ground, water springing from any machinary, cloud, the touch of the person of a woman, clarified butter, milk, purging, bleeding, ointments, etc., decrease Bile.

Kapha—Phlegm is otherwise called *valaka* and *vali*. Phlegm is endowed with the principle of foulness or ignorance, and is heavy. Its nature is to separate the joints, and is cool, moist, mild, oily, sweet, staid, slippery, white, moveless ; and is spread over the system by Air. The localities of Phlegm are the chest, throat, head, bladder, and joints, the region of mucus, juice, fat, the nose, the tongue, etc. There are five kinds of Phlegm ;

(1) This and some other heads do not come under the general category of food, etc.

Avalamvaka, Kledaka, (1) Sleshmaka, (2) Vartaka, and Tarpaka. Avalamvaka, residing in the chest, takes possession of the neck, the throat, etc. ; and the term, Avalamva, meaning, 'that which takes possession of anything' has been accordingly applied to this species of Phlegm. Remaining in the region of mucus, Kledaka impregnates food with moisture, and hence its name. The Phlegm called Sleshmaka, residing within the joints, moistens them, and hence the appellation. The Phlegm, styled Varddhaka, residing in the tongue, produces the tastes ; and therefore this is called Varddhaka, *i.e.*, that which confers sense. Tarpaka, remaining in the head, gratifies the eyes ; and for this reason this speacies of Phlegm is styled Tarpaka, 'That which gratifies.'

A person of a Phlegmatic temperament is endowed with a grave understanding, has a plump body, has a cool-feeling head of hair, is exceedingly strong, and in dreams sees expanses of water. Phlegm gets powerful under the following regimen and actions, eating heavy, sweet or extremely cooling substances, or milk, liquid substances, cakes, or clarified butter ; or repletion or sleep during the day. Phlegm grows vigorous in spring and

(1) *Kleda*—moisture, and the particle, *ka*, meaning agency.—T.

(2) *Sleshma*—Phlegm, and the particle *Ka* implies agency.—T.

winter ; during the first part of the day or night, and immediately after one has taken one's meal. The marks of Phlegm waxing powerful are hardness of the body, indigestion, satiety, drowsiness, heaviness of the person or the sensation as of a wet veil, superabundant stools, oiliness of the body, coldness, itch of the person, a sensation of cleaving in the tongue, running at the mouth and nose for a long period, flux, excessive sleep, a feeling of sharpness, sweetness in the mouth, whiteness of the body, lassitude, etc.

Phlegm is appeased by the under-mentioned regimen and practices,—eating dry, ashy, astringent, bitter, or pungent substances, physical exercise, walking, keeping up nights, sexual intercourse, kicking, smoking, taking something very hot, purging of the head (by taking snuff), vomitting, spitting, perspiration, and smearing the body with ointments.

The Pulse under the predominance of any particular humour has been compared to the movements of various animals ; fork-tailed shrike, leech, etc ; movements bearing no shade of similarity. To the European reader this may appear absurd ; but the experienced Hindu physician, despite all the disparity, traces a subtle similarity among these movements, and rests his sound inferences on this agreement under the obtruding dissimilarity. The consummate sagacity which they possess in getting at a person's health through the condition

of his Pulse at a particular time, is manifested nowhere more signally than in their predictions of a patient's expiry. The judgment which they display in this matter is sometimes—nay, oftener than not, marvellous and appears like intuition. I venture to lay special stress on this point, because it demonstrably shows the profound knowledge the Hindu physician-sages possess of the Pulse and its subtle movements.

The Hindu Physician-sages have arrived at these results after a long and close study of the Pulse ; but the Divine force, that, working within life and mind, produces the many and various—I might almost say—infinite modifications, physiological and psychological, is past the comprehension of humanity. The gulf that separates the Creator and the created is immeasurable ; and the highest human intelligence can by no effort, that it can put forth, comprehend the Divine workings in the human system. We are verily fearfully and wonderfully made,—man is, in good sooth, a microcosm, and, as Protagoras has profoundly observed, he constitutes in himself the measure of the Universe. The foregoing observations must therefore be taken with the necessary limitations, having regard to the imperfection and fallibility of the human understanding and the abstruse and recondite nature of the subject discussed.

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## SYMPTOMS PRESAGING DEATH.

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पुष्पं यथा पूर्वरूपं फलस्येह भविष्यतः ।  
तथा लिङ्गमरिष्टाख्यं पूर्वरूपं मरिष्यतः ॥  
अथेव तु भवेत् पुष्पं फलेनाननुवन्धि यत् ।  
फलञ्चापि भवेत् किञ्चिद्यस्य पुष्पं न पूर्वजम् ॥  
न त्वरिष्टस्य जातस्य नाशोऽस्ति मरणाद्वते ।  
मरणञ्चापि तत्त्वास्ति यत्त्वारिष्टपुरःसरस् ॥  
मिथ्याद्विमरिष्टाभमनरिष्टमजानता ।  
अरिष्टञ्चायसम्बुद्धेतत् प्रज्ञापराधजम् ॥  
तानि सौक्ष्यग्रात् प्रभादादृवा तथैवाशु व्यतिक्रमात् ।  
रट्ट्व्यन्ते नोहतान्येच्छैर्मूर्षी नंत्वसम्भवात् ॥  
असिञ्चिमाप्नयाङ्गोके प्रतिकुर्वन् गतायुषः ।  
अतोरिष्टानि यत्नेन लक्ष्येत् कुशलो भिषक् ॥ १ ॥

Even as a flower indicates the future fruit, so certain symptoms indicate approaching death. Many flowers do not produce fruit, and some fruits are produced without flowers ; but when the fatal symptoms precede, death inevitably follows, and there is no death which is not preceded by the necessary symptoms. Sometimes it may seem that the fatal symptoms appear, yet death does not follow ; or that death occurs, while the symptoms

have been absent. But this, doubtless, involves some mistake. The fact is that what were taken for fatal symptoms when no death occurred, were not really fatal symptoms, but were taken for such through error. And the cause why some deaths occur without any fatal symptoms being perceived, is that the fatal symptoms *did* appear in very subtle forms ; or that one symptom rapidly transfused itself into another and it did not make itself perceived ; or it may be that it was not perceived because sufficient attention was not paid to it. Be that as it may, certain it is that the fatal symptoms precede death, while the cause of not perceiving them is ignorance or want of concentration. A physician engaged in treating a patient whose sands have run out, must have his efforts end in disappointment. Therefore a physician ought to be acquainted with the fatal symptoms. (1)

शरीरशीलयोर्यस्य प्रकृतेविरुद्धतिर्भवेत् ।  
 तच्चरिष्टं समासेन व्यसतस्तु निवोधने ॥  
 शृणोति विविधान् शब्दान् यो दिव्यानामभावतः ॥  
 सच्चद्वपुरमेवानामसम्पत्तौ च निःखनान् ॥  
 तान् खनान् नावगटङ्गाति भव्यते चान्यशब्दवत् ।  
 ग्राम्यारण्य स्वनांचापि विपरीतान् शृणोत्यपि ॥  
 द्विपच्छब्देषु रमते सुहच्छब्देषु कुप्यति ।  
 न शृणोति च योऽकस्मात् तं ब्रुवन्ति गतायुषम् ॥

थस्तुषुणनिव गटङ्गाति शीतस्त्रश्च शीतवत् ।

सञ्चात शीतपिङ्गको यच्छदाहेन पीडगते ॥

उष्णगात्रोऽतिमात्रश्च यः शीतेन प्रवेपते ।

प्रहारान् नाभिजानाति योऽङ्गंच्छेदमयापि वा ॥

पांशुनेवावकीर्णानि यश्च गावाणि मन्यते ।

वर्णान्यभावो राज्यो वा यस्य गावे भवन्ति हि ॥

स्नातानुलिप्तं यज्ञापि भजन्ते नीलमद्विकाः ।

सुगन्धिर्वाति योऽकस्तात् तं ब्रुवन्ति गतायुषम् ॥

विपरीतेन गटङ्गाति रसान् यशोपयोजितान् ।

उपयुक्ताः क्रमाद्यस्य रसा दोषाभिष्टज्ञये ॥

यस्य दोषाम्निसाम्यश्च कुर्युक्तियोपयोजिताः ।

यो वा रसान् न संवेत्ति गतासुं तं प्रचक्षते ॥

सुगन्धं वेत्ति दुर्गन्धं दुर्गन्धस्य सुगन्धिताम् ।

यो वा गन्धान् न जानाति गतासुं तं विनिर्हितैत् ॥

इन्द्रान्युषणहिमादीनि कालावस्या दिशस्तथा ।

विपरीतेन गटङ्गाति भावानन्यांश्च यो नरः ॥

दिवा च्योतीषि यशापि च्चलितानोव पश्यति ।

रात्रौ स्त्र्यं च्चलन्तं वा दिवा वा चन्द्रवर्चसम् ॥

अनेषोपस्थवे यश्च शक्रचापतडिङ्गुणान् ।

तरित्वतोऽसितान् यो वा निर्मले गगने घनान् ॥

विमानयानप्रासादैर्यं सङ्कुलमन्वरम् ।

यशानिलं सूर्तिमन्तमन्तरीक्षं पश्यति ॥

इमनीहारवासोभिरावृतानिव भेदिनीम् ।

प्रदीपमिव लोकञ्जु यो वा मृतमिवाम्भसा ॥

भूमिमटापदाकारां लेखाभियश्च न पश्यति ।  
 ज्योतस्त्रादर्शेण तोदेषु च्छायां यश्च न पश्यति ॥  
 पश्यत्येकाङ्गं होनां वा विक्षतां वान्यसक्षजाम् ।  
 श्वकाककङ्गं रटब्राण्डं प्रेतानां यक्षरक्षसाम् ॥  
 पिशाचोरगनागानां भूतानां विक्षतामपि ।  
 यो वा सयूरकण्ठानं विदूमं वक्षिसीक्षते ॥  
 आहुरस्य भवेन्त्यल्पः स्त्र्यो व्याधिमवामुयात् ॥ २ ॥

In brief, the reversal of the natural order of things in health, constitutes the condition in which the fatal symptoms happen. These will be given in detail. The person that hears thunder-claps and other extraordinary sounds in the absence of their actual presence, and hears the roaring of the deep, the rumbling of clouds, and other like sounds when they do not really occur, or does not perceive such sounds when they *do* really occur, or takes them for other sounds ; or who takes sounds natural to rural scenes and forests for other sounds, who is delighted at the voice of an enemy and enraged at that of a friend, or who, finally, is entirely deprived of the perception of sound, has his death at hand. The person that feels a cold substance as hot and a hot substance as cold, who has cold eruptions, yet suffers from burning ; who, albeit having a hot body, shivers from cold ; who does not feel pain, although struck hard or having a part of his person severed ; who feels as if his

body were covered with dust ; whose natural complexion is changed, or on whose body lines show themselves, or on whose person blue flies alight even after bath and after his person has been smeared with an unguent, and who suddenly breaths sweet, must be known as near his end. The person that feels a thing as having a taste contrary to that natural to it ; whose morbid humours increase from a due imbibation of any flavour and decrease from an undue imbibation of them ; and who entirely loses the power of perceiving flavour, has his death at hand. Perceiving a perfume as a foul odour and a foul odour as a fragrance, or losing the sense of smell altogether, is a sign of approaching extinction.

The person that feels a hot thing as cold or a cold thing as hot, who loses the perception of time, direction, and other cognate things ; who in the day sees flaming celestial bodies in the firmament, and bodies like the sun at night ; who sees the sun as if it were the moon ; who in the absence of clouds sees the iris and lightning ; who in the cloudless heavens sees dark clouds with lightning playing therein ; who sees cars and other vehicles and terraces in the sky ; who sees the sky and air as if furnished with forms ; who sees the earth as if enveloped in smoke, vapour, or a cloth ; who sees the earth as if aflame or flooded with water and as if it were golden or had streaks ; who sees no

shades in moonlight, glass or hot water; who sees mutilated or deformed images therein or sees his own shadow as if it belonged to another person; who seems to see the shadow of a dog, a crow, a *Kanka*, a vulture, or any other deformed shadow; who sees a smokeless fire as if it were a peacock's neck, has his death at hand. If a person suffers from a malady while seeing these things, his death is certain; and if a healthy person sees them, he will have a disease presently. (2)

श्यावा लोहितिका नीला पीतिका वापि मानवम् ।  
 अभिद्रवन्ति यं छायाः स परासुरसंशयम् ॥  
 होश्रियौ नश्यतो यस्य तेजः ओजः सृष्टिः प्रभा ।  
 अकस्माद् यं भजन्ते वा स परासुरसंशयम् ॥  
 यस्याधरौषः पतितः चिन्मध्योर्ध्वं तथोत्तरः ।  
 उभौ वा जाम्बवाभासौ दुर्लभं तस्य जीवितम् ॥  
 आरक्षा दशना यस्य श्यावा वा खुः पतन्ति च ।  
 खञ्जनप्रतिमा वापि तं गतायुषमादिशेत् ॥  
 क्षणा स्तव्यावलिप्ता वा जिह्वा शूना च यस्य वै ।  
 कर्कशा वा भवेद्यस्य सोऽचिराद् विजहात्यस्त्वन् ॥  
 कुटिला स्फुटिता वापि शुष्का वा यस्य नासिका ।  
 अवस्फुर्ज्जंति भग्ना वा न स जीवति मानवः ॥  
 संचिप्ते विषमे स्तव्ये रक्ते रक्ते च लोचने ।  
 स्यातां वा प्रस्तुते यस्य स गतायुनं रोष्ट्रुवम् ॥  
 केशः सोमन्तिनो यस्य संचिप्ते विनते भुवौ ।

लुठन्ति चाक्षिपच्छाणि सोऽचिरादयाति सूत्यवे ॥  
 नाहरत्यन्नमास्यस्यं न धारयति यःशिरः ।  
 एकाग्रदृष्टिमूढात्मा सदाः प्राणान् जहाति स ॥  
 वलवान् दुर्बलो वापि समोहं योऽधिगच्छति ।  
 उत्थाप्यमानो बङ्गशस्तं धीरः परिवर्जयेत् ॥  
 उत्तानः सर्वदा शेते पादौ विकुरुते च यः ।  
 विप्रसारणशीलो वा न स जीवति मानवः ॥  
 शीतपादकरोच्छासम्भूत्यासच यो भवेत् ।  
 काकोच्छासच यो मर्त्तगस्तं धीरः परिवर्जयेत् ॥  
 निद्रा न च्छिद्यते यस्य यो वा जागर्ति सर्वदा ।  
 सुह्येद् वा वक्तुकामस्तु प्रत्याख्येयः स जानता ॥  
 उत्तरौषञ्च यो लिह्यादुज्ञारांच करोति यः ।  
 प्रेतैर्वां भाषते सर्वं प्रेतरूपं तमादिशेत् ॥  
 खेभ्यः सरोमकुपेभ्यो यस्य रक्तं प्रवर्तते ।  
 पुरुषस्याविषार्त्तस्य सद्यो जह्नात् स जीवितम् ॥  
 वातशिला तु हृदये यस्योर्जमनुयायिनी ।  
 रुजाक्षविहेषकरी स पराह्नरसंशयम् ॥  
 अनन्योपद्रवकृतः शोथः पादसुष्टुतिः ।  
 पुरुषं हन्ति नारीन्तु सुखजो युह्यजोद्यम् ॥  
 अतिसारो ज्वरो हिक्का च्छर्दिः आल्यगडमेढुता ।  
 श्वासिनः कासिनो वापि यस्य तं परिवर्जयेत् ॥  
 स्वेदो दाहस्य वलवान् हिक्का श्वासस्य मानवम् ।  
 वलवलमपि प्राणैर्वियुञ्जन्ति न संशयः ॥  
 श्यावा जिह्वा भवेद्यस्य सर्वं चाक्षि निमच्छति ।

सुखञ्च जायते पूर्ति यस्य तं परिवज्जेवेत् ॥  
 वक्त्रमापूर्यते चन्द्रणां स्थिद्यतच्चरणादुभौ ।  
 चक्षुञ्चाद्वालतां याति यमराट् गमिष्ठतः ॥  
 अतिमाक्षं लधूनि स्युगावाणि गुरुकाणि च ।  
 यस्याकस्मात् स विज्ञयो गल्ला वैवस्तालयम् ॥  
 यद्धंसत् स्यवसातैलष्टतगन्धांश्च ये नराः ।  
 मृष्टगन्धांश्च ये वाङ्गि गल्लारस्ते यमालयम् ॥  
 येषां वापि रतिनास्ति यातारस्ते यमालयम् ।  
 च्चरातिसारशोफाः सुप्रर्थस्यान्योन्यामसादिनः ॥  
 प्रक्षीणवलमांसस्य नासौ शक्यश्चिकित्सितुम् ।  
 क्षीणस्य यस्य कुच्छणे हृद्योमिष्टै हिंतैस्तथा ॥  
 न शास्यतोऽन्नपानैश्च तस्य मृत्युरुपस्थितः ।  
 प्रवाहिका शिरःशूलं कोषशूलञ्च दारुणम् ॥  
 पिपासा वलहानिश्च तस्य मृत्युरुपस्थितः ।  
 विषमेणोपचारेण कर्मभिश्च पुराङ्कतै ॥  
 अनित्यत्वाच्च जन्तुनां जीवितं निष्पन्नं ब्रजेत् ॥ ३ ॥

The death of him is near who sees a brown, red, blue, or yellow form. The life of him is evanescent whose sense of shame, grace, energy, vigor, and memory suddenly grow in power, or suddenly decrease. He whose nether lip hangs down or upper lip is turned upwards, or whose both lips appear like apples, will live for a short space. He whose teeth become red or brown, appear to have the hue of a wag-tail, or fall off

suddenly, has a short lease of life. He whose tongue turns black, inert, and cleaving, has flux, or is rough, has death hard by. He whose nose turns awry, dilated, dry or cracked ; or has his breath coursing through it violently or with loud sounds, has his days numbered. If the eyes are contracted, and become different in shape ; inert ; red-hued ; tremulous ; or has running, there is death near. If the hair divides itself as if artificially, or the eyebrows are contracted and very much declined ; and if the eye-lashes fall off suddenly, then is death to be instantly apprehended. The person that cannot swallow any food placed in his mouth ; whose head cannot sustain itself erect, but hangs down helplessly ; who loses his consciousness, yet gazes steady-fast, loses his life in a day. Whether a patient is strong or weak if when raised up he, cannot sustain himself erect and repeatedly swoons away, then he must be known as assailed by a fatal malady. Always lying down supinely, distorting the legs, or continually stretching the legs, are the symptoms of approaching death. He whose hands, feet, and breath are cold, whose breath is breaking, or whose respiration resembles the mounting of a crow on wings, has death hard by. He who has unremitting sleep, *i. e.* whose sleep refuses to go off altogether ; or who has lost his slumbers altogether, or who attempting to utter something, swoons away, has a disease which is incapable of

being cured. He who licks his upper lip and has eructations, or who converses with a dead person, has death beside him. He whose mouth, nose, eyes and pores of the body bleed, has death at hand; but this must not be taken as a fatal symptom in a case of poisoning. He whose *Vātāshthilā* appearing in the chest, courses upwards and brings on extreme pain and disrelish for food, has his death near. If a flux arising independently, i. e. not being a concomitant of any other disease, courses upwards from the feet of a male; or, beginning from the mouth, courses downwards in the case of a female, then when the flux reaches the anus, death occurs. If flux affects the penis or the testicle of a person having asthma or coughing, and if he has diarrhea, fever, hiccup, and vomitting then the patient's life is certainly to be despaired of. When perspiration, extreme burning, hiccup, and hard breathing are present they destroy the life of a powerful person. If the tongue is brown, the left eye lowered, and the breath of the mouth foul, then death happens as a matter of course. If the face is fearful, the feet are covered with sweat, and the eyes look disconsolate, then the sufferer expires for certain. When a person's body suddenly becomes light or heavy, his death is at hand. When his vomit smells like mud, fish, fat, oil, *ghee*, or a crushed flower, the person expires for certain. A person whose mind is centreless,

i.e. whose mind does not rest upon any one thing, dies of a certainty. If fever, diarrhea and flux lessen the force of each other, and if any of them, materially diminishing the vigor of another sprung previously, grows powerful itself, and if the patient's strength and flesh fall off, the malady is incapable of cure. If a patient grows exceedingly feeble, and if his hunger and thirst are not appeased with agreeable, sweet and healthy meats and drinks, then his death is present. If *Prabāhikâ*, shooting pain in the head, extreme sharp pain in the anus at the time of passing stool, thirst, and waste of strength, occur simultaneously, then the patient's death must be known as at hand. Improper diet and ways of living, acts done in a former birth, and instability of life—these three are the causes of the destruction of a person. (3)

सुहृदो यांश्च पश्यन्ति व्याधितो वा स्वर्यं तथा ।  
 स्नेहाभ्यक्तशरीरस्तु करभव्यालगर्वमैः ॥  
 वराहैर्महिषैर्बांपि यो यायाद्विणासुखः ।  
 रक्ताम्बरधरा छणा हसन्ती सुक्तमूर्ज्ज्ञा ॥  
 यं वाक्षर्पति वद्धा खी वृत्यन्ती दक्षिणासुखं ।  
 अन्यावसायिभिर्यौ वाहृष्टते दक्षिणासुखः ॥  
 परिष्वजेरन् यं वापि प्रेताः प्रवजितास्तथा ।  
 मूर्ज्जन्याध्रायते यस्तु श्वापदैविक्षताननैः ॥  
 पिवेन्मधु च तैलञ्च यो वा पङ्केऽवसीदति ।

पञ्चप्रदिग्धगात्रो वा प्रन्त्येत् प्रहसेत्या ॥  
 निरम्बरश्च यो रक्तां धारयेच्छिरसि स्वजं ।  
 यस्य वंशो नलो वापि तालो वोरसि जायते ॥  
 यं वा मत्स्यो घसेद्यो वा जननौ प्रविशेन्नरः ।  
 पर्वताद्यात् पतेद्यो वा श्वभ्वे वा तमसाद्यते ॥  
 ह्विते स्वोतसा यो वा यो वा मौण्डग्रमवाम्नुयात् ।  
 पराजीयेत वधेत काकाद्यैवाभिमूयते ॥  
 पतनं तारकादीनां प्रणाशं दीपचक्षुषोः ।  
 यः पश्येद्वेतानां वा प्रकम्पमवनेत्या ॥  
 यस्य छहिंविरेको वा दशनाः प्रपतन्ति वा ।  
 शाल्यलों किंशुकं यूपं वत्सीकं पारिभद्रकं ॥  
 मुष्याद्यं कोविदारं वा चितां वा योऽधिरोहति ।  
 कार्पासतैलपिण्याकलोहानि लवणं तिलान् ॥  
 लभेताञ्चीत वा पक्षमत्तं यस्य पिवेत् सुरां ।  
 स्वस्यः स लभते व्याधिं व्याधितो मृत्युमृच्छति ॥  
 यथासं प्रकृतिस्वप्नो विस्तृतो विहृतश्च यः ।  
 चिन्नाक्षतो दिवाढ्टो भवन्त्यफलदास्तु ते ॥  
 ज्वरितानां शुना सख्यं कपिशश्वन्तु शोषिणां ।  
 उन्नादे रात्रसैः प्रेतैरपस्तारे प्रवर्तनं ॥  
 अहातिसारिणां तोयपानं स्नेहस्य कुठिनां ।  
 गुल्मे पु स्थावरोत्पत्तिः कोषे मूर्छिं शिरोरुजि ॥  
 शकुलीभक्षणं छहिंग्रामध्वा श्वासपिपासयोः ।  
 हारिद्रं भोजनं वापि यस्य स्यात् पाण्डुरोगिणः ॥  
 रक्तपित्तो पिवेद्यस्य शोणितं स विनश्यति ॥ ४ ॥

Susruta says,—The person that in a dream sees himself or any friend of his as attacked with any ailment ; who dreams that, smearing his person with oil or clarified butter, he is coursing southwards mounted on a buffalo or a boar, or that he sees a dark female with hair flowing down, clad in red attire, is coursing southwards binding him fast and dragging him, laughing and singing all the while ; who dreams that he is being dragged towards the south by Antyavasāyis,\* that he is embraced by a ghost or a mendicant ; who dreams that a ferocious animal with a deformed face, such as a tiger, is smelling his head ; who in a dream drinks oil or honey, or sinks into the mire, or laughs and dances, having smeared his body with mire, or, being stark naked, wears a red garland on his head ; who dreams as if he were swallowed up by a fish ; who dreams as if he were entering into the body of his mother ; who dreams that bamboos, or *Nala*,† or a palmyra palm, are growing on his breast ; who dreams that he is defeated, killed and overpowered by crows, etc.; who dreams of stars dropping or a lamp extinguished ; who loses his sight ; who in a dream sees a deity; or perceives an earthquake ; who has vomitting and purging ; whose teeth fall off ; who ascends a golden tree

\* Persons of a low caste engaged in performing the last rites of the dead, and living in cemeteries.

† A kind of grass.

having *simūl*, *palasa* or *nimva* flowers, or ascends a *yupa* or an ant-hill or a funeral pyre; who in a dream receives cotton, oil, *pinyāka*, iron, salt, or sesame, or eats rice or drinks wine; if healthy, is attacked with some distemper, and if he already has any malady, expires thereof. If a person attacked with fever dreams that he is friends with a dog, if one suffering from a sinus dreams that he is friends with a monkey, if one suffering from insanity, dreams that he is friends with a *Rākshasa*, if a person attacked with epilepsy dreams that he is friends with a goblin, if a patient suffering from gonorrhea or diarrhea, dreams that he is drinking water, or when a leper dreams of drinking some oily liquid, or when a person having *Gulma*, dreams that a tree is growing in his viscus, or when one having a brain-disease dreams of a tree growing in his head, if a person attacked with vomitting dreams that he is feeding on cakes, or if one attacked with jaundice dreams that he is taking turmeric, or if a patient suffering from hemoptysis dreams of drinking up blood,—he breathe his last. 4.

स्वभावप्रसिद्धानां शरीरैकदेशानामन्यथाभावित्वं मरणाय । तद्दु-  
यथा—शुक्रानां क्षणता क्षणानां शुक्रता रक्तानामन्यवर्णत्वं स्थिरा-  
णामस्थिरत्वं सृष्टनां स्थिरता चलानामचलत्वमचलानां चलता  
षट्ठूनां संक्षिप्तत्वं संक्षिप्तानां षट्ठूता दीर्घाणां हृत्खलत्वं हृत्खानां दीर्घ-  
ताऽपतनधर्मिणां पतनधर्मित्वं पतनधर्मिणासपतनधर्मित्वमकर्मा

शैत्यैषप्रस्तैभ्यरौच्यप्रस्तम्भवैरयांवसदनञ्जानाम् । स्वेभ्यः  
 स्थानेभ्यः शरीरैकदेशानामवस्थस्तोत्रिष्ठान्तावच्छिप्तितिषुक्त-  
 निर्गतान्तर्गतशुरुलघुत्वानि । प्रवालवर्णव्यङ्गप्रादुर्भावोऽकञ्चात् । शिरा-  
 खाञ्च दर्शनं ललाटे नासावंशे वा पिङ्कोत्पत्तिः । ललाटे प्रभात-  
 कारे वा स्वेदः । नेवरोगादृ विना वास्तुप्रदृत्तिः गोभयचूर्णप्रकाशस्य  
 वा रजसो दर्शनं उत्तमाङ्गे निलयनं वा कपोतकञ्चप्रस्तीनां । मूल-  
 पूरीषष्ठिरस्त्रियानानां तत्प्रणाशो स्त्रियानाम् । स्तनमूलहृदयोरः तु  
 च शूलोत्पत्तयः । सथे शून्यत्वमन्तेषु परिक्षायित्वं विपर्ययो वा  
 तथार्द्धाङ्गे श्वयथुः । शोषोऽङ्गपञ्चयोर्वां नष्टहीनविकलविकलस्त्ररता ।  
 विषयेणपुष्पप्रादुर्भावो वा दन्तस्तुखनखशरीरेषु । यस्य वास्तु कफ-  
 पुरीषरेतांसि निमज्जन्ति । यस्य वा दृष्टिमण्डले भिज्जविकलतानि  
 रूपाख्यालोकयने । स्त्रिहाभ्यक्तकेशाङ्ग इव यो भाति । यस्य दुर्बलो  
 भक्तदेवातिसाराभ्यां पीड्यते । कासमानश्च तृणाभिभूतः । श्वीण-  
 श्वर्हिभक्तदेवयुक्तः । सफेनपूयरुधिरोद्वामी हतस्त्ररः शूलाभिपन्नश्च  
 मनुष्यः । शूनकरचरणवदनः श्वीणोऽन्नदेषी स्त्रस्तपिण्डिकांस-  
 पाणिपादो ज्वरकासाभिभूतः । यस्तु पूर्वाङ्गे स्त्रियोऽन्नदेषी श्वर्हियत्य-  
 विद्युव्यमतिसार्यते वा ज्वरकासाभिभूतः स श्वासान्त्रियते ।  
 वस्त्रदुविलपन् यस्य शूमौ घतति स्त्रस्तस्त्रियः स्त्रव्य मेट्रोभून-  
 ग्रीवः प्रनष्टमेहनश्च मनुष्यः । प्राग्विशुष्पमाणहृदय आर्द्ध-  
 शरीरो यस्य लोङ्गं लोङ्गेणाभिहन्ति काष्ठं काष्ठेन तृणानि वा  
 छिनत्ति । अधरोष्ठं दशत्युत्तरोष्ठं वा लेद्धि । आलुञ्जति वा कण्ठैः  
 केशांश्च ।

चिकित्स्यमानः सम्यक् च विकारो योऽभिवर्जते ।

प्रक्षीणवलमांसस्य लक्षणं तदुगतायुषः ॥

निवर्त्तते महाव्याधिः सहसा यस्य देहिनः ।  
 न चाहारफलं यस्य दृश्यते स विनश्यति ॥  
 एतान्यरिष्टरूपाणि सम्यग् बुधेत यो भिषक् ।  
 साध्यासाध्यपरीक्षायां स राज्ञः सम्मतो भवेत् ॥ ५ ॥

The reversal of the normal condition of any part of the body must be known as a sign of approaching death ; such as the turning of a fair complexion into a dark one ; or of a dark into a fair one ; of a red color into a different hue ; or the turning of a calm demeanour into a restless one ; of a restless demeanour into a mild one ; of fatness into emaciation or of emaciation into fatness ; of a tall stature into a short one, or of a short into a long one ; or a limb suddenly growing cold, or hot, smooth, or rough, discolored, or depressed. If a limb lapses from its locality, is raised upwards or moved downwards, protrudes itself, is drawn in, or seems very heavy or light,—this state is also a reversal of the natural order. If red circular stains suddenly appear on the person, the veins come out on the forehead, and eruptions are seen at the trunk of the nose ; if there is sweat on the forehead in the morning ; if tears flow even in the absence of any disease affecting the eyes ; if dust resembling the ashes of cowblakes is visible over the head ; if a *Kanka*, *pigeon* or any other bird drops on the head ; if urine and excreta are profusely

discharged even in the absence of eating ; or if there is the want of them even when one has fed ; if pain is felt at the roots of the udders, the heart or the chest ; if a limb has swelling in the middle and is lean at the other parts, or is lean in the middle and swells at the other parts ; if there is flux affecting one-half of the body, and the entire body is dry ; if the voice goes off altogether, or becomes feeble, nerveless, or dissonant ; if spots appearing like fading flowers show themselves on the face, the finger-nails, teeth, etc. ; if the phlegm, excreta, and semen, sink in water : if various deformed images are seen, the body appears as if smeared with oil, disrelish and extreme feebleness appear in diarrhea, extreme thirst displays itself in catarrh, and there are feebleness, vomitting, and disrelish, vomitting of blood mixed with froth and pus ; and if the patient suffers agonising sharp pains, —then death is at hand. He that has flux in his hands, feet and mouth, who is weak, who has disrelish, the calves of whose legs, and whose shoulders, arms and legs are tremulous, and who has high fever and coughing,—has death near him. If an asthmatic patient throws up in the afternoon undigested food taken in the forenoon, or if he passes stools, and, further, is overcome by fever and cough, he has to renounce his hope of life. The person that, crying like a goat, drops down to the earth, whose testicle is tremulous and whose

male organ is inert, whose neck hangs helplessly down, and whose generative organ loses in vitality entirely,—will soon breathe his last. He whose body first grows dry and then is wet, and who strikes a stone with a stone or one piece of wood with another, or is engaged in cutting grass,—will certainly expire. He who bites his nether lip or licks his upper one, or who pulls at his ears or hair, must in a short time renounce his body.

A disease which, although having the benefit of adequate treatment, goes on increasing, and in which the patient becomes enfeebled and loses in flesh, must be known to be incurable. If a serious illness suddenly ceases, yet the patient's diet produces no perceptible amount of strength, it must be known as fatal. One that is acquainted with these fatal symptoms, becoming capable of distinguishing between curable and incurable, is fit to be the physician of even a king. (5)

उपद्रवैस्तु ये जुटा व्याधयो यान्त्यवार्यताम् ।

रसायनादुविना वृक्ष तान् श्वन्वेकमना मम ॥

वातव्याधिः प्रभेहश्च कुष्मण्डो भग्न्द्रः ।

अश्मरी घूडगर्भश्च तथैवोदरमष्टसम् ॥

चष्टावेते प्रकृत्यैव दुच्चिकित्सा लहागदा: ।

प्राणमांसक्षयश्वासत्पृष्ठा शोषवसिज्वरैः ॥

भूच्छाँतिसारहिक्कामि; पुनश्चैतैरुपद्रुताः ।

वर्जनीया विशेषेण भिषजा सिञ्चिमिच्छता ॥  
 शूनं सुप्रत्यक्षं भग्नं कम्माध्याननिपीड़ितम् ।  
 नरं रुजार्त्तिमन्त्रं वातव्याधिर्विनाशयेत् ॥  
 यथोक्तोपद्रवाविष्टस्तिप्रस्तुतसेव वा ।  
 पिङ्गका पीड़ितं गाढ़ं प्रसेहो हन्ति मानवम् ॥  
 प्रभिन्नं प्रस्तुताङ्गं रक्तनेवं हतस्वरम् ।  
 पञ्चकर्मयुणातीतं कुष्ठं हन्तीह कुष्ठिनम् ॥  
 लृष्णारोचकश्चूलार्त्तिप्रस्तुतशोणितम् ।  
 शोफातिसारसंयुक्तमर्शेव्याधिर्विनाशयेत् ॥  
 वातसूत्रपुरीषाणि क्रिययः शुक्रसेव च ।  
 भग्नदरात् प्रस्तुवन्ति यस्य तं परिवर्जयेत् ॥  
 प्रमूलाभिष्टप्रणं रुद्धमूलं रुग्नितम् ।  
 अप्रसरी चपयत्याशु सिकताशकरान्विता ॥  
 गर्भकोषपरासङ्गो मक्कल्पो योनिसंवृतिः ।  
 हन्यात् स्त्रियं मूढ़गर्भे यथोक्ताश्चाप्युपद्रवाः ॥  
 पार्श्वभङ्गान्तविद्वेषशोफातिसारपीड़ितम् ।  
 विरक्तं पूर्यमाणञ्च वर्जयेदुदराहितम् ॥  
 यस्तास्यति विसंज्ञश्च शेते निपतितोऽपि वा ।  
 शीताहितोऽन्तरुष्णश्च ज्वरेण स्थियते नरः ॥  
 यो हृष्टरोमा रक्ताक्षो हृदि संघातश्चूलवान् ।  
 नित्यं वक्त्रेण चोच्छःस्यात् तं ज्वरो हन्ति मानवम् ॥  
 हिक्काश्वासपिपासार्तं मूढ़ं विभ्रान्तलोचनम् ।  
 सन्ततोच्छासिनां त्तीणं नरं चपयति ज्वरः ॥  
 आविलाक्षं प्रतास्यन्तं निद्रायुतामतीव च ।

क्षीणशोणितमांसञ्च नरं चपयति ज्वरः ॥  
 श्वासशूलपिपासार्तं क्षीणं ज्वरनिपीडितम् ।  
 विशेषेण नरं दृष्टमतीसारो विनाशयेत् ॥  
 शुक्राक्षमञ्चदेष्टारमूर्धश्वासनिपीडितम् ।  
 क्षच्छ्रेण बङ्गनेहन्तं यक्ष्मा हल्लीह मानवम् ॥  
 श्वासशूलपिपासाचविद्वेष्टन्तिमूढताः ।  
 सवन्ति दुर्बलत्वञ्च युत्पन्नो घृत्युमेष्टतः ॥  
 आध्यातं वज्ञनियन्दं वृहिंहिक्काटडन्तिम् ।  
 रुजाश्वाससनाविदं विद्रधिनाशयेत्तरम् ॥  
 पारुडदन्तनखो यश्च पारुडनेत्रश्च मानवः ।  
 पारुडसंधातदर्शी च पारुडरोगी विनश्यति ॥  
 लोहितं वृहियेद्यश्च बङ्गशो लोहितेक्षणः ।  
 रक्तानाञ्च दिशं द्रष्टा रक्तपित्ती विनश्यति ॥  
 अवाञ्छुख स्तून्मखो वा क्षीणसांसवलो नरः ।  
 जागरिण्णुरसन्देहसुन्मादेन विनश्यति ॥  
 बङ्गशोऽपस्तरन्त्वं प्रक्षीणं चलितभ्रुवम् ।  
 नेत्राभ्याञ्च विकुर्वाणसपस्तारो विनाशयेत् ॥ ६ ॥

We shall now treat of the violent symptoms that indicate incurability. Gout, spermatorrhea, leprosy, piles, fistula, gravel, *mūrhagarbha*,\* and the eight kinds of bowel complaints, are generally difficult of cure. Specially, if those diseases are

\* (1) A bad presentation of the child at birth causing difficult delivery. (2) A dead foetus.

accompanied by debility, falling off of flesh, hard breathing, thirst, sinuses, vomitting, fever, swooning, diarrhea, or hiccup, then the ailments are absolutely incurable. If a gouty person has flux, insensibility of the skin, break-down, shivering, intumescence and extreme soreness, the death of the patient is inevitable. If a person suffering from spermatorrhea has the symptoms already mentioned; further, if he discharges profuse quantities of urine, and if eruptions appear attended with extreme pain, then his death is even more certain. If a leper has his skin burst, if it discharges foul matter, if his eyes become red, and his voice is cracked, and if he does not derive any benefit from the five processes--vomitting, purging, etc., the hope of his life must be let go. If a patient attacked by piles has thirst, disrelish, sharp pain, excessive bleeding, flux and diarrhea, he will certainly expire. If the fistula of a person attacked by that disease passes wind, urine, excreta, worms and semen, then the malady is incurable. If a person having gravel, *Sikatā*, or *Sarkarā*, has his navel and testicle affected with ~~fracture~~, if he has strangury, and if he writhes in pain, then is his case incurable. If there is excessive shooting pain in the uterus, the vagina is covered, and other pains are present, then a woman dies of bad presentation of the child. If in dropsy, the sides sink down, and there are disinclination for food, flux, and

diarrhea, and if the abdomen remains full in spite of purging, the patient is perfectly cheerless, and unconscious, and has shivering, although he at the same time is burning internally,—his death is inevitable. If in fever there is horripilation, the eyes are red, and there is sharp pain in the chest, and respiration through the mouth,—the patient must pay his debt to nature. When a fever patient has hiccup, thirst, hard breathing, unconsciousness, wildness and dullness of the eyes, and constant strong breathing,—his death is a matter of absolute certainty. If in fever the patient's eyes look turbid, he is utterly cheerless, and has excessive sleep, waste of blood and flesh,—the fever, will carry him off. A diarrhea accompanied by asthma, sharp pain, thirst, weakness, and fever, is fatal, specially to old people. If a ptychisical person has white eyes, disrelish for food, and an upward breath, and if he frequently passes painful urine, he dies for certain. If one suffering from Gulma has hard breathing, sharp pain, thirst, disrelish for food, and debility ; and if ~~this~~ Gulma disappears all of a sudden, then he will expire. If while suffering from phlegmonoid inflammation, one has intumesence, stranguary, vomitting, hiccup, thirst, extreme pain, and hard breathing, he is incapable of being brought round. If in jaundice, the patient's teeth, finger-nails and eyes turn pale,

and if all around objects appear to him as of the same color, his death is certain. In hemoptysis, repeated yellow vomit, the redness of the eyes, and the appearing of all sides as red, are certain signs of approaching expiry. The insane person that ever has his head raised or lowered, whose flesh and strength run to waste, and who has insomnia, has his days numbered. If in epilepsy the patient repeatedly swoons away, has weakness, moves about his eye-brows, and distorts his organs of vision, he has his sands run out. (6)

नानापुष्पोपमो गन्धो यस्य वाति दिवानिशम् ।

पुष्पितस्य वनस्पेव नानाद्वयलतावतः ॥

तमाङ्गः पुष्पितं धीरा नरं मरणलक्षणैः ।

स वै संवृत्सराहे हं जहातीति विनिश्चयः ॥

एवमेकैकशः पुष्पैर्थस्य गन्धः समो भवेत् ।

इष्टैवां यदिवानिष्टैः स च पुष्पित उच्यते ॥

तदूयथा चम्हनं कुष्ठं तगरागुरुणी मधु ।

माल्यं मूलपुरीषे वा छतानि कुण्डपानि वा ॥

ये चान्धे विविधात्मानो गन्धा विविधयोनयः ।

तेऽप्यनेनानुमानेन विषेया विकृतिं गते ॥

इदं चार्यतिदेशार्थं खद्धं गन्धसंश्वयम् ।

वच्यामो यदभिज्ञाय चिरद्वयमादिशेत् ॥

वियोनिर्वित्वरो यस्य नक्षे गालेषु इश्यते ।

झटो वा यदिवानिष्टो न स जीवति तां समाम् ॥

एतावद्गन्धविज्ञानं रसज्ञानमतः परम् ।

चातुराणां शरीरेषु वक्ष्यामो विधिपूर्वकम् ॥

यो रसः प्रकृतिस्थानं नराणां देहसम्भवः ।

स एषां चरभे काले विकारान् भजते वह्नन् ॥

कस्त्रिदेवास्य वैरस्यमत्यर्थसुपपद्यते ।

खादुत्वमपरस्यापि विपुलं भजते रसः ॥

तमनेनानुमानेन विद्याद्विकृतिमागतम् ।

ननुष्ठो हि ननुष्यस्य कथं रसमवास्तुयात् ॥

सत्त्विकाश्वैव दंशाश्च बशकाश्च पिपीलिकाः ।

विरसादपसर्पन्ति जन्तोः कायानुमूर्षतः ॥

अत्थर्वरसिकं कायं कालपक्षस्य देहिनः ।

अपिस्त्रातानुलिप्तस्य अशमायान्ति सर्वशः ॥

यान्येतात्रि भयोक्तानि लिङ्गानि रसगन्धयोः ।

इवितस्य नरस्यैतैः फलं नरणमादिशेत् ॥ ७ ॥

As various kinds of fragrance spring up in a forest furnished with various kinds of trees and creepers, so in the persons of some people are perceived divers kinds of perfumes of flowers, going under the name *pushpita* (*blossomy*). A *pushpita* person dies within the space of a year. In the same way, any particular perfume or malodour that springs from the body of an individual, is also called a *pushpita*. This one also expires for certain within that same year. If the patient

smells of sandal, *Kura*, *Tagara*, *Aguru*, honey, flowers, urine, excreta, a corpse, or any of various other objects, this augurs ill for him. Broadly speaking, if any unnatural or unusual smell comes out of the body of a person, whether it be fair or foul, this must be known as a sign of death. Such a person's life does not even stretch to the other side of that very year. We have thus treated of the knowledge of smells ; we shall now enter upon the subject of tastes. At the last stage of a person's mortal pilgrimage the flavours of his body are quite other than what they were during the natural condition of his system ; one flavour tastes very pleasant, while another is the reverse of delightful. Need there is none, however, to actually taste the flavours ; their respective characters are capable of being ascertained through inference. When the flavours of the body turn horribly distasteful, gad-flies, flies, knats, and ants move away from beside the body of the patient ; while if the flavours are exceedingly sapid, flies, etc. do not seek to shun the patient's person,—nay, even when the patient, having bathed, has smeared his person with some ointment, they sit down upon it. From the appearance of all those symptoms that I have mentioned above as connected with flavour and smell pertaining to a *pushpita* person, one should authoritatively assert that death is imminent. 7.

कतमानि शरीराणि व्याधिमन्त्रि महासुने ।  
 यानि वैद्यः परिहरेद् येषु कर्म्म न सिध्यति ॥  
 इत्यात्रेयोऽग्निवेशेन प्रम्भं एषः सुदुर्बलम् ।  
 आचक्षेय यथा तस्मै भगवांस्तन्निवेदत ॥  
 यस्य वै भाषमाणस्य रुजत्तूर्हसुरो भृशम् ।  
 अन्नञ्च च्यवते सुक्रं स्थितं चापि न जीर्यति ॥  
 वलञ्च हीयते यस्य लक्षणा चाभिप्रवर्जते ।  
 जायते हृदि शूलञ्च तं भिषक् परिवर्जयेत् ॥  
 हिक्का गम्भीरजा यस्य शोणितञ्चात्प्रिसार्थते ।  
 न तस्मै भेषजं दद्याह सरक्षात्वेयशासनम् ॥  
 आनाहञ्चात्प्रिसारञ्च यमेतौ दुर्बलं नरम् ।  
 व्याधितं विश्वतो वोभौ दुर्लभं तस्य जीवितम् ॥  
 आनाहञ्चैव लक्षणा च यमेतौ दुर्बलं नरम् ।  
 विश्वतो विजहत्येनं प्राणा नातिचिरान्नरम् ॥  
 ज्वरः पौर्वाङ्गिको यस्य शुष्कः कासञ्च दारुणः ।  
 वलमांसविहीनस्य यथा प्रेतस्तथैव सः ॥  
 यस्य भूतं पुरीषञ्च अयितं संप्रवर्तते ।  
 निरुग्णिणो जठरिणः श्वसनो न स जीवति ॥  
 श्वययुर्वस्य कुक्षिस्यो हस्तपादं विसर्पति ।  
 जातिसङ्घं स संक्लेश्य तेन रोगेण हन्यते ॥  
 श्वयथुर्वस्य पादस्थलथा स्तस्ते च पिण्डिके ।  
 सोदतञ्चायुभे शङ्खे तं भिषक् परिवर्जयेत् ॥  
 शूनहस्तं शूनपादं शूनगुह्योदरं नरम् ।  
 हीनवर्णवलाहारभोषधैर्नैपपादयेत् ॥

जरोसुक्तो बङ्गः क्षेष्मा नीलः पीतः सलोहितः ।  
 सततं च्यवते यस्य दूरात्तं परिवर्जयेत् ॥  
 हृष्टरोमा सार्द्धमूलः मूनः कासज्वराहितः ।  
 क्षीणमांसो नरो दूराद्वज्जर्णो वैद्येन जानता ॥  
 वयः प्रकुपिता यस्य दोपाः कष्टाभिलक्षिताः ।  
 क्षशस्य वलहीनस्य नास्ति तस्य चिकित्सितम् ॥  
 ज्वरातिसारौ शोकान्ते श्वयथुर्वा तयोः क्षये ।  
 दुर्बलस्य विशेषेण नरस्यान्नाय कल्पते ॥  
 हनुभन्याग्रहस्तृष्णा वलहासोऽतिमावया ।  
 प्राणाच्छोरसि वर्तन्ते यस्य तं परिवर्जयेत् ॥  
 ताम्यतायच्छते शर्मं न किञ्चिदपि विन्दति ।  
 क्षीणमांसवलाहारो मुमूर्षुरचिराच्चरः ॥  
 विरुद्धयोनयो यस्य विरुद्धोपक्रमा भृशम् ।  
 वर्जन्ते दारुणा रोगाः शीघ्रं शीघ्रं स हन्यते ॥  
 वलं विज्ञानमारोग्यं यह्णीमांसशोणितम् ।  
 एतानि यस्य क्षीयन्ते क्षिप्रं क्षिप्रं स हन्यते ॥  
 विकारा यस्य वर्जन्ते प्रकृतिः परिहीयते ।  
 सहसा सहसा तस्य भृत्युर्हरति जीवितम् ॥  
 इत्येतानि शरीराणि व्याधिमन्ति विवर्जयेत् ।  
 न ह्येषु धीराः पश्यन्ति सिङ्गं काञ्चिदुपक्रमात् ॥

The sage *Agnivesha* asked his own spiritual preceptor, the worshipful Atreya, this difficult question, "O mighty ascetic, what are those diseased persons that should be renounced by the

physician, and should not be treated by the latter?" Thereat the reverend one replied: "Do thou understand this. He the upper half of whose breast feels pain at the time of speaking, who throws up what he has eaten, and in whose stomach the food remaining is not digested, whose strength wastes away, whose thirst increases, and who, further, has a sharp pain,—meets with his fate inevitably. He who has deep hiccup as well as bloody diarrhea, will certainly expire. If a very enervated person suffering from a disease, is attacked by epistasis or diarrhea, he can scarcely come off safe. If a weak person has both epistasis and thirst, his death is near him. Fever in the forenoon, terrific dry coughing, waste of strength, and falling off of flesh, all these occurring together, bring about death. If a diarrheic patient has concomittancy of urine and stool, if his heat disappears, and he has asthma,—he breathes his last. If a person's flux appearing in the abdomen, comes to the hands and feet, he dies of a certainty. He whose hands and feet have flux, the calves of whose feet are tremulous, and whose temples are depressed, will for certain meet with his final hour. Flux in the anus, hands, feet and abdomen, alteration of complexion, loss of strength, and the falling off of the appetite, lead to the destruction of the patient. If yellow, blue, or red phlegm comes

out of the cavity of the heart, the patient's death is certain. When horripilation; wetting of the cloth with urine, flux, cough, fever, and waste of flesh, occur together, the sufferer has his end near. When the three humours are exceedingly 'enraged', and the patient loses his strength and plumpness, the hope of his life must be given up. If after the departure of flux, a diarrheic fever succeeds, and is in its turn succeeded by flux coming again, and if at the latter stage the patient is greatly exhausted, then, you must know, he will go on his long journey shortly. He who has lost the motor action of his jaws and the tendon forming the nape of the neck, has extreme waste of energy, and has vital power residing only in the chest,—has a short lease of life. Loss of cheerfulness, regret, stupor of the mind, loss of flesh, waste of strength, and lapsing of the appetite—these, occurring together, lead directly to death. When exceedingly serious ailments owing their respective origins to conflicting causes, and severally capable of being removed through contrary treatments,—go on increasing apace, the patient dies of certainty. When his strength, cognition, health, *Grahani*,\* flesh and blood begin to decay speedily, you must infer the approaching decease of the patient. He whose malady increases and whose nature changes all of a sudden, dies out of hand. 8.

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\* The tube of the stomach.

यस्य श्यावे परिध्वस्ते हरिते चापि दर्शने ।  
 आपन्नो व्याधिरन्नाय ज्ञेयस्तस्य विजानता ॥  
 निःसंज्ञः परिशुद्धास्य संविष्टो व्याधिभिश्च यः ।  
 उपरुद्धायुषं ज्ञात्वा तं धीरः परिवर्ज्येत् ॥  
 हरिताश्च शिरा यस्य लोमकूपाश्च संदृताः ।  
 सोऽस्त्राभिलाषी पुरुषः पित्तान्मरणमन्तुते ॥  
 शरीरान्नाश्च शोभन्ते शरीरञ्चोपशुद्धति ।  
 वलञ्च छीयते यस्य राजयच्छा निहन्ति तम् ॥  
 अंसाभितापो हिक्का च क्वर्हनं शोणितस्य च ।  
 आनाहः पार्श्वमूलञ्च भवत्यन्नाय शोषिणः ॥  
 वातव्याधिरपस्तारी कुषी शोफी तथोदरी ।  
 गुल्मी च मधुमेही च राजयच्छ्मी च यो नरः ॥  
 अचिकित्सा भवन्ते प्रते वलमांसक्षये सति ।  
 अन्येष्वपि विकारेषु तान् सिषक् परिवर्ज्येत् ॥  
 विरेचनहृतानाहो यस्तृष्णात्मुगतो नरः ।  
 विरक्तः पुनराघ्नाति यथा ग्रेतस्तथैव सः ॥  
 पेयं पातुं न शक्नोति कण्ठस्य च सुखस्य च ।  
 उरसश्च विशुद्धत्वाद्यो नरो न स जीवति ॥  
 स्वरस्य दुर्बलीभावं हानिञ्च वलवर्णयोः ।  
 रोगद्विमयुक्त्या च दृष्टा सरणमादिशेत् ॥  
 जर्जन्त्वासं गतोऽग्नाणं शूलोपहतवड्क्षणम् ।  
 शमं चानधिगच्छन्तं दुष्प्रियान् परिवर्ज्येत् ॥  
 यं नरं सहसा रोगो दुर्बलं परिशुद्धति ।  
 संशयप्राप्तमात्रेयो जीवितं तस्य मन्यते ॥

निषुते यस्य दृश्यन्ते वर्णं बङ्गविधाः एथक् ।  
 तच्च सीदल्पः प्राप्य न स जीवितुमहेति ॥  
 पित्तसुषणानुगं यस्य शङ्खौ प्राप्य विमूर्च्छति ।  
 सरोगः शङ्खको नाम्ना विराक्वाहन्ति जीवितम् ॥  
 सफेनं रुधिरं यस्य सुङ्कुरास्यात् प्रसुच्यते ।  
 शूलैश्च लद्यते कुक्षिः प्रत्याख्येयः स तादृशः ॥  
 वलमांसक्षयस्तीव्रो रोगवृद्धिरोचकः ।  
 यस्यादुरस्य लक्ष्यन्ते लोख्यहानि न जीवति ॥ ६ ॥

He whose eyes are brown, or yellow-hued, and are bereft of sight, has a fatal disease. Loss of consciousness, sores in the face, and a complication of ailments, lead to the death of the sufferer. The prominence of green blood-tubes, stoppage of the pores of the skin, and an inclination for acid substances, bring a patient ill of a bilious temper to death's door. Flux at the hands and feet and a gloss thereon, dryness of the other members, and loss of strength,—indubitably bring destruction down upon a phthysical patient. In phthisis, pain in the shoulders, hiccup, vomitting blood, epistasis, and sharp pain in the sides, certainly lead to death. In these eight diseases,—viz., gout, epilepsy, lepra, flux, bowel-complaints, *gulma*, *madhumeha*, and phthisis, if there is loss of strength and flesh, death will occur speedily; in other ailments as well, if the sufferer loses strength

and flesh, his recovery is difficult. If after epistaxis has been stopped through the use of purgatives, there is extreme stress of thirst, and if epistaxis again raises its head, then the death of the sufferer nothing can hinder. If in consequence of the dryness of the mouth, the throat and the chest, the patient cannot swallow even a liquid substance, then the hope of his life must be given up. Weakness of voice, loss of strength and complexion, and increase of the disease—these simultaneously occurring, death must be known as near. Breathing upwards, disappearance of heat, severe sharp pain in the groin, and stupor of the senses, being present, death must be judged as not very far. He whose cast-off cough shows divers colors, and sinks on being thrown into water, is even still more sure to pay his debt to nature. If Bile going in the wake of the heat of the system, takes refuge in the temporal region, and assimilates itself with the latter, then is produced the head-disease going under the name of *Sankha*. A person attacked by this disorder, expires in three days. He through whose mouth froth mixed with blood momentarily comes out, and in whose loins there appears a severe sharp pain, must be known to be near his exit. Excessive loss of strength, waste of flesh, and gradual increase of a disease, indicate that the sufferer's life will not last more than three days." 9.

खप्तेषु नमान् सुरजांश रक्ताद्विषाम्बराद्वतान् ।  
 व्यङ्गांश विष्णवान् द्विषान् सपाशान् सायुधानपि ।  
 वन्धतो निष्ठतव्वापि दक्षिणां दिशमात्रितान् ॥  
 सहिष्ठोद्भवराहृदान् खीपुंसो वस्तु पश्यति ।  
 स खस्थो लभते व्याधिं रोगी यात्येव पञ्चतास् ॥  
 अधो यो निपतत्वद्वाज्जलेऽग्नौ वा विलीयते ।  
 द्वापदै हंव्यते योऽपि भवस्याद्यै गिरितो भवेत् ॥  
 यस्य नेत्रे विलीयते दीपो निर्वाणतां ब्रजेत् ।  
 तैलं मुरां पिवेद्वापि लौहं वा लभते तिळान् ॥  
 पक्षाक्षं लभतेऽग्नाति विशेत् कुडगच्छ भातरस् ।  
 स खस्थो लभते व्याधिं रोगी यात्येव पञ्चतास् ॥ १० ॥

Sārngadhara says :—He who sees in a dream a naked, bald person clad in sable or red apparel ; seeming to be mocking ; having deformed limbs of a dark hue ; holding a cord and weapons ; appearing to search something or be slaying some animal ; standing on the south ; or who sees a female mounted on a buffalo, a camel or an ass,—when hale, lapses into an ailment ; or if ill, dies of the disease. The person that (dreams that he) is falling down from a mountain or any other elevation, or that he is being transfused into water or fire, slain by some ferocious beast, or swallowed up by a fish, etc., or that his two eyes are abolished ; or that a lamp is put out ; or that he is drinking oil or wine ; that he is having and eating

up iron, sesame or sweetmeat balls ; or that he is entering into the room of his mother,—if healthy, comes by a distemper ; or if already ill, breathes his last. 10.

सद्यस्तितिक्षतः प्राणान् लक्षणानि पृथक् पृथक् ।

अग्निवेशं प्रवक्ष्यामि संष्टो यैर्न जीवति ॥

वाताधीला तु संष्टता तिष्ठन्ती दारुणा हृदि ।

तृण्याभिपरीतस्य सद्यो मुष्णाति जीवितम् ॥

पिण्डिके शिथिलीकृत्य जिह्वीकृत्य च नासिकाम् ।

वायुः शरीरे विचरन् सद्यो मुष्णाति जीवितम् ॥

भूतौ यस्य च्युते स्थानादन्तर्दृहस्य दारुणः ।

तस्य हिङ्काकरो रोगः सद्यो मुष्णाति जीवितम् ॥

क्षीणशोणितमांसस्य वायुरुद्धर्घगतिश्चरन् ।

उमे मन्ये समायस्य सद्यो मुष्णाति जीवितम् ॥

अन्तरेण गुदं गच्छन् नाभिञ्च सहसानिलः ।

छशस्य वड़क्षणौ गटक्कन् सद्यो मुष्णाति जीवितम् ॥

हृदयञ्च गुदञ्चोभे गटहीत्वा भास्तो थली ।

इर्ब्बलसप्रविशेषेण सद्यो मुष्णाति जीवितम् ॥

वड़क्षणौ च गुदञ्चोभे गटहीत्वा भास्तो वली ।

श्वासं सञ्चनयन् जन्मोः सद्यो मुष्णाति जीवितम् ॥

नाभिं वस्तिं शिरो मूलं पुरीषञ्चापि भास्तः ।

विवध्य जनयन् मूलं सद्यो मुष्णाति जीवितम् ॥

भिद्येते वड़क्षणौ यसप्रवातमूलैः समन्ततः ।

भिन्नं पुरीषं तृण्या च सद्यः प्राणान् जहाति सः ॥

शरीरं शोकिनं यस्त्र वातशोफेन देहिनः ।  
 भिन्नं पुरीषं लृष्णा च सद्यो जह्नात् स जीवितम् ॥  
 आमाशयस्तुत्याना यस्त्र सप्तात् परिकर्त्तिका ।  
 लृष्णा गुदग्रहश्चोग्नः सद्यो जह्नात् स जीवितम् ॥  
 पक्षाशयमधिष्ठाय हत्वा संज्ञाच्च मारुतः ।  
 कर्खे बुर्वरकं कृत्वा सद्यो हरति जीवितम् ॥  
 दन्ताः कर्वमचूर्णाभाः सुखं चूर्णकसन्निभम् ।  
 सिप्रायन्ते च गात्राणि लिङ्गं रुद्धो मरिष्यतः ॥  
 लृष्णाच्चासद्विरोरोगमोहदौर्बल्यं कूजनैः ।  
 सृष्टः प्राणान् जह्नात्याशु शक्षेदेन चातुरः ॥ ११ ॥

Next Agnivesha speaks of symptoms betokening death in a day.

If there is a terrific *Vātashthildā* in the chest accompanied by extreme thirst, the patient dies in a day. If the calves of the legs become loose through the agency of air, the nose turns awry, and the entire frame is overpowered, then the sufferer expires the same day. The lapsing of the eye-brows from their locality, furious internal burning, and hiccup, foreshadow death during the day. Extreme feebleness of blood and flesh, and the throwing upwards by air of the tendon forming the nape of the neck,—herald death in a day. If the air resorting to the anus and navel of the patient, seizes upon the groins, then death during the day must take place.

If air growing furious assails the chest and the anus of the patient, and if in consequence of this, he grows very, very weak, then will he expire within the limits of that very day. If air overpowers the groins and the anus, and if there is hard breathing present, death occurs in a day. If the navel and the hypogastric and pubic regions, as well as the head, the urine and excreta are overcome by air, and if at the same time there is sharp pain, life becomes extinct in a day. If the groins, severely sore in consequence of sharp pain brought on by air, bring on looseness of the bowels, and thirst, there is death in a day. He whose body is overcome with flux consequent on the influence of malign air, and who has looseness of the bowels, dies within that day. If when one has dysentery, there are sharp shooting pain in the rectum and severe soreness at that part, they are the signs of death taking place within a day. If air coming to the stomach, deprives one of one's senses, and produces rattling sounds in the throat, the person loses his life in a day. If the color of the teeth is like that of powdered clay, the face looks white like lime, and the body is covered with sweat, death follows in a day. Thirst, hard breathing, aching in the head, stupor, debility, the emission of indistinct sounds, and looseness of the bowels, betoken death within a day. III.

ललाटे सूर्झिं वा वस्तौ नीला यस्त्र प्रकाशते ।  
 राजी वालेन्दुकुटिला न स जीवितमहंति ॥  
 प्रवालगुटिकाभास यस्त्र गात्रे मस्तुरिकाः ।  
 उत्पद्याशु विनश्यन्ति न चिरात् स विनश्यति ॥  
 ग्रीवावस्त्रे वलवान् जिह्वाश्वयथुरेव च ।  
 ब्रह्मास्त्रगलपाकश्च यस्त्र पक्षं तमादिशेत् ॥  
 संभ्रसोऽतिप्रलापोऽतिभेदोऽस्यामतिदारुणः ।  
 कालपाशप्ररीतस्त्र लयसेतत् प्रवर्तते ॥  
 अह्वास्त्रहसनो सुह्यन् प्रजेद्धि दशबच्छदौ ।  
 शीतपादकरोच्छासो यो नरो न स जीवति ॥  
 आह्वयन्तं समीपस्थं स्वजनं जनसेव वा ।  
 महामोहावृतमनाः पश्यन्तपि न पश्यति ॥  
 अतिप्रद्वज्ञा रोगाणां मनस्त्व वलक्षयात् ।  
 वासस्त्रस्त्रजति क्षिप्रं शरीरी देहसंज्ञकम् ॥  
 वर्णस्वरावग्निवलं वागिन्द्रियमनोवलम् ।  
 हीयतेऽस्त्रजये निरा नित्या भवति वा न वा ॥ १२ ॥

If blue streaks resembling the crescent moon appear on the forehead, the head, or the abdomen, this must be understood as a fatal sign. His death is at hand on whose person coral-like poxes appearing, fade away. If one's neck getting twisted, has very great pain, if there are flux and *Vradhna* in the tongue, and the mouth and the throat are ripe, death is imminent. Extreme flurry, extremely incoherent talk, and extreme

pain in the bones, these three being present, death must be known as near. Laughing without any reason, licking of the lips, and coldness of the hands, feet, and the breath, are the signs of a speedy death. The person whose extinction is at hand, having his senses overspread with a mighty stupor, cries out loudly ; he does not, seeing, see a person beside him. Excessive increase of an ailment, and loss of mental strength, are signs of a speedy death. Loss of power of the hue, the voice, the appetite, the organs of speech, the organs of perception, and the mind, and uninterrupted slumber, or, on the other hand, an entire absence of sleep, are the signs of death. 12.

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*FINIS.*

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